तत्वार्थ सूत्रम्

TATVARTHA SUTRAM

(A Treatise on the Essentials of Jainism)

By

Griddhrapinchchacharya Sri Umaswami Maharaj

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FOREWORD

Tatvarth Sutra is rightly termed and known as Jaina Bible and enjoys the unique distinction of being regarded as an authoritative work by all sections of the Jains.

The first edition of this book with introduction, translation, notes and commentary in English by late J. L. Jaini, M. A. was published in 1920 by Kumar Devendra Prasad from the central Jain Publishing House Arrah as Volume II of the sacred books of the Jains. The publication soon got exhausted and for the last 15 years copies of this publication were not at all available. We had a great longing to bring out a second edition and were in contact with the Trustees of R. B. J. L. Jaini Trust but our efforts did not bear fruit.

Some enthusiastic Jains wishing to avail of the presence in the Capital of India of over 800 delegates of 80 countries of the world in UNESCO Conference and 100 delegates to the Buddhism seminar thought of holding a seminar on Jainism and universal peace and Exhibition of Jain Art and Culture. One of the main items for the seminar was presentation of standard works on Jainism to the national liabraries of foreign countries and to the emminent delegates of UNESCO Conference and Buddha Jayanti.

The idea was talked over to Shri 108 Acharya Deshbhushan Ji Maharaj who greatly appreciated it and advised that the sacred works of the Jains should be immediately republished on this occassion The present edition has been possible only because of his zeal and untiring efforts. Under his direction a few benevolent Jains readily came forward to donate for the entire paper required for this publication Acharya Shri under his direct supervision got the text typed for press purposes and looked to the minutest detail at all stages.

Acharya Shri is a Digamber Jain saint of the highest order and is always engrossed in meditation and self study. The community greatly needs teachers like him, under whose able guidance the society can make remarkable progress.

Paper for the publication having been so arranged upon we took it ourselves to go in for this much needed publication.

We are extremly grateful to the trustees of R.B.J.L. Jaini Trust who readily accorded us permission for re-printing of this book. We also express our gratitude to our benevolent Jain friends who have borne the entire cost of the paper used in this publication.

Our thanks are due to Shri Basheshar Nath Jain, Pahari Dhiraj Delhi and Shree Munendra Kumar Jain, M. A. J. D. who have helped us at all stages in bringing out this publication in such a short time.

Adishwar Prasad Jain M. A.
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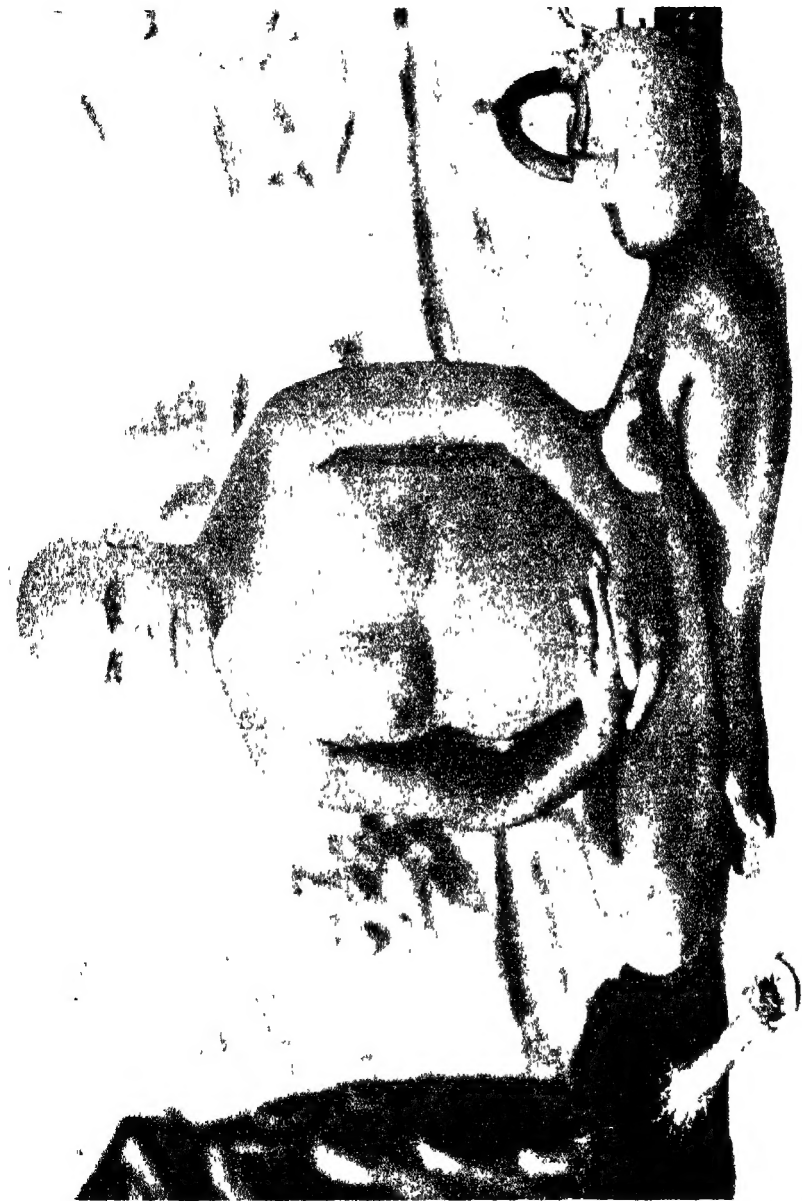

Shri 108 Vidyalankar Acharya Desh Bhushan Maharaj

INTRODUCTION

The author of *Tatvartha Sutra* is the most famous disciple of the universally worshipped saint, Kundakunda. This relationship between Kundakunda and Umasvami is established by an inscription, No. 108, written in 1365 Saka, found at Sravana Belgola in Mysore. (*Siddhanta Bhaskara* Nos. 2 and 3, pp. 117 and 122, also No. 4, 51. p. Cf. also the Gurvavali in Pandavapurana, by Sri Subha Chandra about 1600 Vikrama Samvat.)

As Kundakunda was a Griddhrapichcharay, so his disciple Umasvami also was called one. For in some MSS. of *Tatvartha Sutra*, a shloka is found appended in the end:

तत्त्वार्थं सूत्रकर्त्तारं गृद्ध्रपिच्छोपलक्षितम् ।
बंदे गणीन्द्र संयातम् उयास्वामी मुनीश्वरम् ।।

Tht age of Kundakunda and Umasvami is well-established. The tradition is universal and is adverted to in all Jain books found in Jain Libraries all over. Old written *MSS*. in the bhandaras of Jaipur and Idar also bear it out. (See also *Indian Antiquary*, Vol. XXI, mentioned in Bhaskara No. 4., pp. 78 and 204).

The age was so correct as to the central tradition of Jainism that the works of these two Great Saints command universal acceptance and reverence, both from the Svetambaras and Digambaras

Place of *Tatvartha Sutra* in Jain Sacred Literature

Our revered author, Sri Umasvami, flourished A. V.714—798. If Lord Mahavira attained Nirvana in 527 B.C., then Umasvami lived 135—219 A.D. This is roughly the tradition. Anyhow, *Tatvartha Sutra* is a very old book, more than 1700 years old. It falls at the very opening of the period when the great omniscient succesors of Vira disappeared, and the later Pontiffs began to rise. Thus, as to date, its place is in the second half of the first millennium after Vira.

As to the 4 Divisions of Jaina Literature, Cosmology, History, Philosophy and Ritual, *Tatvartha Sutra* has its place in Philosophy (Dravyanuyoga.)

As to the old non-extant Literature, *Tatvartha Sutra* has descended from the sixth Anga, Jnatridharmakatha, and the second *Pvrva*, Agrayini.

As to extant Literature, it is nearly at the end of the submerged tradition of Vira ond Gautama's Word (abut 600 B.C.), of the wisdom of the two *Bhadrabaus* (400 B. C.), and then forms the first glorious successor of the great works of Kundakundacharya (100 A. D.), and then looks forward about the same distance of time ahead to the learned and lucid Prakrit Gathas of Sri Nemi Chandra Siddhanta Chakravati. (1000 A. D.)

IMPORTANCE AND SANCTITY OF TATVARTHA SUTRA

The book contains only 10 short chapters, but its value is in inverse proportion to its size. It is revered both by the Digambara and Svatmbara sections of the Jain community. The whole of Jain philosophy is taught in it. There is no Jain doctrine or dogma, which is not expressed or implied in these aphorisms. Verily *Tatvartha Sutra* is a sacred epitome of Jainism.

It is recited by millions of mouths every day, in temples and in private houses. Indeed, it is held that one recitation of this book brings as much pious merit as a fast of one day.

दशाध्याये परिच्छिन्ने तत्वार्थे पठिते सति ।
फलंस्यादुपवासस्य भाषितं मुनिपुंगवै ॥

It is deservedly the text-book of the religion of Tirthamkaras *par excellence.* How great and authoritative it is recognised to be will be further evident from the fact that it is perhaps the most commented-upon book in Jain Literature. No. less than 31 commentaries of it are known to be extant now.

AUTHOR'S LIFE

Very little is known at present of the life of the Author. His name was Umasvami, or, according to the Svetambara version Umasvati. His spiritual descent is given below.

It is known that Umasvami renounced the world at the early age of 19 years. He remained an ascetic for 25 years. Then he became the head of ascetics (Acharya). From these we get the following brief sketch of dates in his life.

A very interesting story is told of how this Great Gem of a Jain sacred book came to be written.

In Gujarat (Saurastra) there lived a Jain layman, Dvaipayaka. He was a very pious man and withal learned in Jaina religious lore. He was anxious to write some really great Jain book. But worldly cares forbade the execution of such an unworldly undertaking. To conquer this obstacle, he made a vow not to take his food unless he had made at least one aphorism every day. Thus if he missed adding one aphorism to his book any day he had to go fasting for that day. For the theme of his book he took *Liberation*. And put his resolve that very day in practice. He thought out and made the first aphorism as : दर्शन ज्ञान चारित्राणि मोक्ष मार्गः Belief-knowledge-conduct (united constitute) the path to Liberation. Fearing least he should forget it, he transcribed it upon a side of a pillar in his house.

Next day Dvaipayaka chanced to go away from his home on some business. In his absence his house was visited by a Saint.

The wife of Dvaipayaka, herself a pious woman, received the Saint and entertained him. The Saint's eyes fell upon the aphorism on the pillar. He thought over it for a moment and then added the word सम्यक् before it ; and departed.

When Dvaipayaka returned and saw the correction in his aphorism, he questioned his wife. She had not seen the Saint do it, and said so, but suggested to the husband that it must have been made by the Saint.

The layman-author on this ran at once to find out the noble Saint to whom he was indebted for such an invaluable and redical correction. He came upon an order of monks at the outskirts of the town and saw the head of the order sitting in his radiant peace.

He at once concluded that this must be the Saint. He fell at the feet of the Saint and made a most humble and heart-felt entreaty that the work was beyond his poor layman's wits and that the saint should oblige him and the world by completing the book, the first aphorism of which had been corrected by the Saint in such a providential manner. The Saint was moved by compassion and finished the book.

This Saint was none other than our *Umasvami*, and the completed book is *Tatvartha Sutra*.

The book is an exposition of the 7 Principles of Jainism, *i, e.*, the 7 *Tatvas.*

The opening *Sutra* serves the purpose of an Introduction, Justification and Recapitulation of the whole book. It was necessary to indicate the position of the Principles (*Tatva*, in the whole range of Jain Knowledge. They are the subject-matter of right belief, and the relation of the two can not be appreciated fully, unless we consider the position of right belief in the scheme of Jain philosophy. This position is indicated by the first Sutra. This brings us to the Justification also. The first purpose of everything Living is Happiness to be worth anything must be eternal, faultless and independent. Such happiness is identical with the Jaina conception of Liberation. Right belief in and right knowledge of the 7 Principles, along with a life led in the light of the knowledge, and firmly established on the basis of the belief is the sole threefold path of final and everlasting deliverance. Thus the first Sutra is a justification of the book which deals with these basic principles of belief and action. It is also a Recapitulation, because the whole book can easily be seen to be merely an expansion of the various aspects, details and developments of this mighty and all comprehensive Sutra of Jainism.

The ground-plan of the book itself admits of analysis as follows:

The whole book consists of 357 Sutras, divided into 10 chapters with 33, 53, 39, 42, 42, 27, 39, 26, 47, and 9 Sutras respectively.

श्री जैनाचार्य उमास्वामी विरचित

तत्त्वार्थ सूत्रम्

TATVARTHA SUTRAM

Saudharama Indra enquired the gist of the following verses from Indrabhuti Gautama with a view to bring him before Lord Mahavira.

त्रैकाल्य द्रव्यषट्कं नवपदसहितं जीवषट्कायलेश्या: ।
पंचान्येचास्तिकाया व्रतसमितिज्ञानचारित्रभेदा: ।।
इत्येतन् मोक्षमूलं त्रिभुवनमहितै: प्रोक्तमर्हद्भिरीशै: ।
प्रत्येति श्रद्दधाति स्पृशति च मतिमान् य: स वै शुद्धदृष्टि: ।।

i. e. "Three (divisions of) *Time*, (Present, Past and Future), six *Dravyas* (substances).[1] with nine *Padarthas* (categories).[2] six kinds of embodied souls,[3] six thought-points[4], the five *Astikayas* (embodied substances)[5], the five *Vratas* (vows)[6], the five kinds of *Samiti* (carefulness)[7], the five kinds of *Gati* (conditions of existence)[8], the five kinds of *Jnana* (knowledge),[9] the five kinds of *Charitra* (conduct)[10], these are the root principles of liberation, as described by *Arhats* [the adored ones] who are perfect and the great lords of the three worlds, (upper, middle and lower). The wise man who knows these, is convinced of them, and who realises these, is verily one who has attained right belief.

These two Gathas of *Prakrit* Language are on the basis of *Bhagwati Aradhana*.

सिद्धे जयप्पसिद्धे चउविह आराहणाफलं पत्ते ।
वंदित्ता अरहंते वोच्छं आराहणा कमसो ।।

(2) Having bowed to the *Siddhas* (liberated ones) who are renowned in the universe and who have gained the fruits of four kinds of *Aradhana* (devotion), and to the *Arhats* (the adored ones) I shall speak of the devotions in their order.

उज्जोवणमुज्जवणं णिव्वहणं साहणं च णित्थरणं ।
दसण-णाण-चरित्तं तवाणमाराहणा भणिया ॥

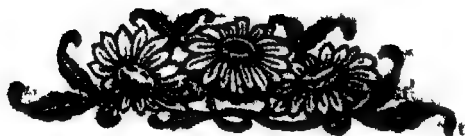
This verse is originated in *Sarvarth Siddhi* by its author Shri Pujyapad Acharya

(3) Right belief, right knowledge, right conduct and right austerities are called the *Aradhanas*. These should enlighten the mind, be pursued, continued, grasped firmly and carried on to perfection.

Shri Umaswami Acharya with a view to advise the Path of Liberation starts the *Tatvarth Sutra* with the following *sutra* :-

मंगलाचरण

मोक्षमार्गस्य नेतारं भेत्तारं कर्मभूभृताम् ।
ज्ञातारं विश्वतत्त्वानां वंदे तद्गुणलब्धये ॥

(4) I bow to him who is the guide on the path to liberation, the destroyer of mountains of *Karmas* and the Knower of the principles of the universe, so that I may attain these qualities belonging to him.

प्रथम अध्याय

FIRST CHAPTER

SUTRA 1

सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ १ ॥

Samyagdarsana jnanacharitrani moksha-margah. (1)

सम्यग्दर्शन *Samyagdarsana,* Right Darsana (belief) सम्यग्ज्ञान *Samyag-jnana,* Right *Jnana* (knowledge) सम्यक्चारित्र *Samyak Charitra,* Right *Charitra* (conduct) मोक्षमार्गः *Moksha-margah,* the path to liberation.

1. Right belief, (right) knowledge, (right) conduct, these (together constitute) the path to liberation.

COMMENTARY

Right belief, Right knowledge and Right conduct are called the three gems (*Ratna-traya*) in Jain works. Each of these three can be considered in its three-fold aspect, *viz,* the subject, the object, and the means. For example, in right belief there is the believer that which is believed and the means of belief. Similarly in right knowledge there is the knower, the known and the means of knowledge and in right conduct we have the pursuer of conduct, the conduct itself and the means of conduct.

Every mundane soul is embodied and exists in combination with *Karmas* In a pure soul this partnership between the soul and *Karmas* is dissolved. The soul attains liberation (*Moksha*). Then in self-absorption (Svasamaya) it enjoys for ever its own qualities consisting, among others, of the infinite quaternary (*Ananta-chatustaya*) *viz,* infinite conation, infinite knowledge, infinite Power and infinite bliss.

The way to liberation on the attainment of which the soul will be freed from *Karmas* and possessed of the aforesaid qualities with others lies in right belief, right knowledge and right conduct. To attain liberation all the three must be simultaneously pursued. The path may be compared to a ladder with its two side-poles and the central rungs or rounds forming the steps. The side-pieces are right belief and right knowledge and the steps, gradual stages of right

conduct. We can go up the ladder only when all the three are sound. The absence of one makes ascent impossible. Thus a simultaneous pursuit of right belief, right knowledge and right conduct is enjoined here.

Of those three, right belief is the basis upon which the other two rests. It is an essential preliminary to right knowledge. It is the cause and right knowledge is the effect, Right knowledge always implies it. Similarly right conduct is preceded and caused by right knowledge, and implies both right knowledge and right belief. For this reason, in the aphorism we find right belief mentioned first, then right knowledge and lastly right conduct.

SUTRA 2.

तत्वार्थ श्रद्धानं सम्यग्दर्शनम् ॥ २ ॥

Tatvartha-sradhanam Samyagdarsanam- (2)

Belief or conviction in things ascertained as they are, (is) right belief.

तत्वार्थ *Tatvartha* तत्व *Tatva* really means thatness, a thing as it is, अर्थ *Artha* means that which is ascertained. तत्वार्थ *Tatvaratha* means things ascertained as they are.

Tatvas may be translated as the Principles of Jainism.
तत्वार्थ *Tatvartha*—तत्वेन—अर्थः :

—By thatness ascertained object.
—Object which is ascertained by thatness.
—That which is ascertained by it own thatness.
—Objects as they are.

सम्यक्त्व *Samyaktva* or सम्यग्दर्शन, Samyagdarsna, is of 2 kinds :—

सरागसम्यक्त्व. *Sarag Samyaktva,* belief with attachment. This is indexed by the 4 signs of :—

(1) प्रशम *Prashama,* calmness, non-operation of error-feeding passions and of deluding *Karmas.*

(2) संवेग *Samvega,* fear of mundane existance in 5 cycles of wanderings :—द्रव्य *Dravya,* matter ; क्षेत्र *Kshetra,* place ; काल *Kala,* time ; भाव *bhava,* thought-condition of existance, bhava, thought-activity.

(3) अनुकम्पा *Anukampa,* compassion for all living beings (mobile, त्रस *Trasa* and स्थावर *Sthaavara,* im-mobile).

(4) आस्तिक्य *Astikya*, belief in the principles, soul, non-soul, etc. वीतराग सम्यक्त्व *Vitraga Samyaktva*, belief without attachment, i.e. the purity of the soul itself.

SUTRA 3

तन्निसर्गादधिगमाद्वा ॥ ३ ॥

Tannisargadadhigamadva - (3)

This (right belief is attained) by :—

(1) निसर्गज *Nisargaj*, intuition, independently of the precept (or others, or

(2) अधिगमज *Adhigamaj* intuition, acquistion of knowledge from external sourses, e. g. by precept of others or reading the scriptures.

In reality, right belief is the result of:—

(1) उपशम *Upashama*, subsidence,

(2) क्षयोपशम *Kshayopashama*, destruction-subsidence or partial subsidence, destruction and operation, and,

(3) क्षय *Kshaya*, destruction, of दर्शन मोहनीय कर्म *Darshana Mohniya Karma* [right-belief-deluding Karmas] and, the four अनन्तानुबन्धी कषाय *Anantanubandhi Kashaya*, the four error-feeding passions.

These are internal, but there are external causes as:—

(1) द्रव्य *Dravya*, matter, e. g., images of adorable अर्हत *Arhat*, precept, rememberance of the past lives, etc.

(2) क्षेत्र *Kshetra*, place, e. g., समवसरण *Samavasarna*, Hall of Audience or where the Lord preach the Truth.

(3) काल *Kala*, time, i. e., right belief is attained only when the interval to the souls :—attaining liberation is less than half the time taken by one soul in its matter cycle, i. e. in its emobodiments in all matter. (अर्ध पुद्गल परिवर्तन, *Ardhapudgala-parivartana.*)

(4) भाव करण *Bhava Karna*, thought-activity, this is called efficiency, or करण *Karna*. It is the 5th of the लब्धि *Labdhis*. The five *labdhis* attaiments, are:—

क्षयोपशम लब्धि *Kshayopashama labdhi*, destructive-subsidential attainment, attainment by a soul (by the subsidence, destruction and operation of certain *Karmas*) of such sences, mind, etc., that he may be able to acquire right belief.

विशुद्धि लब्धि *Vishudhi labdhi*, virtue attainment, attainment of a disposition for good and against bad actions.

देशना लब्धि, *Deshana labdhi*, precept attainment, attainment of an inclination to know the Truth. This reduces the स्थिति *Sthiti*, duration of *Karmas* excepet the आयुकर्म *Ayukarma*, the age *Karma*, to a maximum of कोडा कोडी *Koda kodi*, crore of crores and a minimum of one crore सागर *Sagras*.

प्रायोग्यलब्धि *Prayogya labdhi*, competency attainment, attainment of thought-activity which further reduces the स्थिति *Sthiti*, duration of the 7 *Karmas* i.e., all except the आयुकर्म *Ayukarma*, age *Karma*. But as to intensity of fruition the reduction applies only to demeritorious *Karmas*. The meritorious *Karmas* are proportionally increased in intensity of fruition (अनुभाग *Anubhaga*).

करणलब्धि Karna labdhi, efficieny attainment, attainment of thought activity which must cause right belief in अन्तरमुहूर्त *Antar muharta*, within 48 minutes. Of these 5, the last can be attained only by a soul capable of attaining liberation and the remaining four by all.

SUTRA 4

जीवाजीवास्रवबन्धसंवरनिर्जरामोक्षास्तत्त्वम् ॥ ४ ॥

Jiva-jivasrava bandha Samvara nirjara mokshas tatvam (4)

The तत्त्व *Tatvas*, principles (are) जीव *Jiva*, soul अजीव *Ajiva*, non-soul ; आस्रव *Asrava*, inflow (of karmic matter into the soul) बंध *bandha*, bondage [of soul by karmic matter] ; संवर *Samvara*, stopage [of inflow of karmic matter into the soul]; निर्जरा *Nirjara*, shedding [of karmic matter by the soul (and) मोक्ष *Moksha*, Liberation [of soul from matter]

Note 1. Soul's characteristic is चेतना *Chetna*, consciousness It is of 3 kinds :-

ज्ञान-चेतना *Jnana chetana*, consciousness or experience of pure knowledge in its full extent, it is found only in the Omniscient, but it begins to be experienced from the 4th spritual stage of development

2. कर्म चेतना *Karma chetana*, consciousness of experience of action
3. कर्मफल चेतना *Karma phala chetana*, experience of fruition of *karmas*.

अजीव *Ajiva*, non-soul is that which is deviod of all these 3 kinds of consciousness.

Note 2. Many Sacred books treat of 9 पदार्थ *Padarthas*, categories. They add to these 7 tatvas, पुण्य *Punya* and पाप *Papa*, merit and demirit. But these two are really included in the third and fourth

principles, आस्रव *Asrava* and बंध *Bandha*, the inflow into and bondage of the soul by good or bad Karmic matter according to merit or demirt [treated of in Chaper VIII, 25, 26, below] is the active cause.

Note 3. These 7 तत्त्व *tatva*, principles, are evidently necessary and sufficient. They are necessary, because there must be at least two exhaustive categories of the universe. By dichotomy they are logically prefect. They are the soul and the non-soul. Their union is manifest in the world. The absolute liberation of soul from the non-soul is the ultimate goal, therefore मोक्ष *Moksha*, category is placed last in the सूत्र *Sutras*. Its immediate causes are stopage and shedding of Karmas. Therefore संवर *Samvara* and *Nirjara* precede मोक्ष *Moksha*, in the enumeration. Stopage and shedding are necessitated by the inflow and bondage of karmic matter, therefore आस्रव *Asrava* and बंध *Bandha* are given as the third and fourth categories. Thus we see that the 7 *tatvas* are necessary.

They are sufficient also. Soul and non-soul togather constitute the universe. If they are separated, nothing more is needed. If they are united, as they are found to be in the world, then the cause of their union, the union itself the stopage and the gradual and then the final destruction of the union are the only possible ways of considering them. Thus the seven principles are sufficeint also.

तत्त्व *tatvas* substances are only two, soul and non-soul. **Non-soul** is all that is not soul. Therefore the really knowable and worth-knowing object is the soul. In गाथा *Gatha* 20 of दर्शन पाहुड *Darsana Pahuda* it is said, णिच्छयदो अप्पाणं हवइ सम्मत्तं "*Nichchaya do appanam Havai sammattam*" i. e. in reality soul's own nature is सम्यग्दर्शन *Samyag darsana*. Belief, expereintial belief in real soul itself is *Samyag darsana*. Does not the Greek philospher also teach us: "know thyself, "Gnothi seaution."

SUTRA 5

नामस्थापनाद्रव्यभावतस्तन्न्यासः ॥५॥

Nama sthapana dravya bhavatas tannyasah-(5)

By *Nama*, name, *Sthapana*, representation, *Dravya*, privation, *Bhava*, present condition, their न्यास *Nyasa*, aspects, (are Known).

They (सम्यग्दर्शनादि right belief, etc., and जीवादि soul, non-soul, etc.,) can be considered in four aspects or निक्षेप *Nikshepa*.

(1) नाम निक्षेप *Nama nikshepa*, name or negative aspect, that is the name is attributed for the mere naming of the object which does not possess the qualities connoted by the name. As a man may be called King or Smith even if he is neither a king nor a smith.

(2) स्थापना निक्षेप *Sthapana nikshepa*, representative aspect. Representation of one thing by another. e. g, installation of Lord Mahavira in a marble or diamond image. Or in Algebra, taking X to be equal to so and so. The first is called तदाकारस्थापना, *Tadakara sthapana* or सद्भाव *Sadbhavo*, i. e., the representative and the represented are similar in figure, the other is अतदाकार स्थापना, *Atadakara sthapana* or असद्भाव *Asad-bhava*, i. e., the representative bears no resemblance to what is represented. Such representation of the अर्हत *Arhats* (the Adored ones) is not allowed in this हुन्डा अवसर्पिणी, *Hunda Avasarpini*, the aeon of decrease in which there are special features of decrease e. g., birth of a daughter to a तीर्थंकर *Tirthankara*, etc.

(3) द्रव्य निक्षेप *Dravya nikshepa* privative aspect. The absence of an attribute in a subject which it possessed in the past or must possess in the future, the attributing of a name, the qualities of which one does not possess now, although one possessed them in the past or is sure to possess them in the future. e. g., a Dowager queen may still be called queen, and a dethroned monarch may be called a king after deposition also, and a President-elect may well be called the President.

Take the Professor of Surgery :--

(1) He is dining. He knows Surgery but is not attentive to it now. To call him Professor of Surgery is आगमद्रव्य निक्षेप, *Agama Dravya Nihksepa.*

(2) But if we think of his body only, then we have नो आगम द्रव्य निक्षेप *No Agama dravya Nikhsepa.*

e.g, (1) ज्ञायक शरीर, *Jnayaka Sarira.*

(i) He is asleep. To call his body, the Professor of Surgery is वर्तमान, *Vartmana.*

(ii) He has ceased to be Professor of Surgery and has become a baker. To call his body, the Professor of Surgery, till his death, is अनागत, *Anagata.*

(iii) He dies and is in his coffin. To call the body, the Professor of Surgry is अतीत, *Atita.*

(2) भावी, *Bhavi.* He is going to be born a king. To call his body a king's body is *Bhavi*

(3) तद्व्यतिरिक्त, *Tadvyatirikta:*—

(i) The Professor was a great and practical philanthropist and had otherwise done deeds to secure rebirth, as a king. To attribute to his body the karmic matter of these deeds is कर्म, *Karma.*

(ii) To attribute the actual particles of which his kingly body will be formed is नो कर्मनो आगम द्रव्यनिक्षेप, *No Karma no agam dravya nikshepa.*

(4) भावी निक्षेप, *Bhavi nikshepa.* Positive aspect or present condition. It signifies the possession of its present attributes. Giving a thing a name connoting the attributes of its present condition only. e. g., a General considered as in actual command of his army. It is also आगम, *Agama, i.e.,* when the soul knows and is actually attentive, and नोआगम, *Noagama,* when the actual present condition of a material thing is referred to.

नाम निक्षेप, *Nama nikshepa. Nama* means mere name, Nikshepa is a verbal or nominal or linguistic aspect. The सप्ततत्व, *Sapta tatva,* seven names of Principles apply to the Principles; but they may even be given to something which is not a तत्व *tatva*; Principle. e.g. आस्रव *Asrava*; in Buddhism means " sin ". This is नाम निक्षेप *Nama Nikshepa*; from the Jaina point of view. That is, a thing bears the name without having the qualities indicated by it. It is merely a linguistic process for the convenience of argument and consideration. In language it serves the same purpose as the symbolic letters used in Algebra.

Name applied to something which does not possess the qualities, connoted now. It is *Sathapna* or *Dravya.*

स्थापना निक्षेप, *Sthapana Nikshepa,* Attributed connotation as an actor playing a king or a warrior i. e., a thing bears a connotation, which in reality it does not possess and can not possess.

द्रव्य निक्षेप, *Drvya Niksepa,* taking the potential for the actual.

In स्थापना, *Sthapana,* the connotation is merely attributed. It is never there. It cannot be there. In द्रव्य, *Dravya,* it will be there or has been there. The common factor between the two is that it is not there now and to that extent the connotation is fictitious in both.

Name applied to a thing which does possess the qualities connoted now:—

भावनिक्षेप *Bhava Nikshepa.* The first three निक्षेप, *Nikshepa,* are from the द्रव्यार्थिकनय, *Dravyarthika Naya,* from the substantia

standpoint. The last भावनिक्षेप, *Bhava Nikshepa* is from the पर्यायार्थिकनय *paryayarthika Naya* modal standpoint.

निक्षेप, *Nikshepa*, is merely the way in which the word is used.

This is most important in Jainism, in view of the स्याद्वाद *Syadvada* system of Jain Logic. A confusion in the निक्षेप, *Nikshepa*, would be a fruitful source of ambiguity and double meanings. This सूत्र, *Sutra* lays down the necessary safeguard against this. All the सप्ततत्त्व *seven tatvas* of सूत्र *Sutra* 4, supra, can be considered in these 4 aspects, e.g.—

1. (i) जीव *Jiva* नामजीव *Nama Jiva*, e. g. giving the name of जीव *Jiva*, to objects which do not have all the attributes of *Jiva*, *Jiva* as a तत्त्व, *tatva*, i. e., in its reality, has the four infinities of conation knowledge, power and bliss.

Mundane souls do not possess these, but still we call them जीव *Jiva*. A still clearer example will be to give a boat the name of Elizabeth. (As in English, a man may be called Mr. Hill or Mr. Fox).

(ii) स्थापना जीव *Sthapana Jiva*. As the image of Lord Mahavira.

It is not महावीर, *Mahavira*, the omniscient still we worship it as such. As also a photo of a friend, which is loved and respected as its original.

(iii) द्रव्य जीव *Dravya Jiva*, as to call the, अर्हत, *Arahats*, सिद्ध *Siddhas*. An अर्हत *Arhat* soul is sure to become a Liberated Soul. As a lecturer may be called a lecturer, even when he is not lecturing, but is at his dinner.

(iv) भाव जीव, *Bhava Jiva*. A human soul to be called a human soul only. A mundane soul to be called a mundane soul only. A Liberated soul only to be called a real, ideal soul.

II. अजीव *Ajiva*. Here consider पुद्गल *Pudgala* or matter, sub-division of *Ajiva*.

(i) नाम अजीव, *Nama Ajiva*, calling a man a block-head or giving him the name of Hill, Wood or Rice, the names here are given merely as names, although the human being can never be mere dead, inert-matter.

(ii) स्थापना अजीव *Sthapana Ajiva*. As a model of man-of-war. As representing an arch in a circus by human performers or representations of rivers and mountains on a level map.

(iii) द्रव्य अजीव, *Dravya Ajiva*. As calling a broken carriage, a carriage, when instead of carrying others, it has to be carried itself,

(iv) भाव अजीव, *Bhava Ajiva.* Calling a ship, a ship, and so on.

III, आस्रव, *Asrava.* (i) नाम आस्रव, *Nama Asrava*, as calling the सिद्ध, *Siddha*, महावीर *Mahavira*, the remover of physical ills.

Any such conscious removing of ill implies desire, which means inflow of *karmic* matter into the soul. In the Liberated state, this is impossible, therefore the आस्रव *Asrava*, attributed is only in name.

(ii) स्थापना आस्रव *Sthapana Asrava* as attributing fearfulness to a black and hideous image or gentle kindness to the picture or statue of a philanthropist. Here the image or statue has no thought of frightening or pleasing us and therefore we simply attribute these आस्रव, *Asrava* -- inducing qualities to it.

(iii) द्रव्य आस्रव, *Dravya Asrara*. As a man whom we have observed to be angry, is not so now and we still say :-- "This is a wrathful man.

(iv) भाव आस्रव, *Bhava Asrava.* Speaking of the inflow only where *it exists, e. g., the inflow due to anger in an angry man.*

IV. (i) नाम बन्ध *Nama Bandha*, बंध, *Bandha.* O' God, you smote my enemies. Here the act of smiting implies desire and therefore bondage. But a liberated soul can have nothing to do with it. It is only attributed bondage

(ii) स्थापना बन्ध, *Sthapana Bandha*. As a group of sculpture representing a butcher, slaughtering a cow or a hunter killing a she-deer. Here the bondage due to the slaughtering and killing is represented by the sculpture.

(iii) द्रव्य बन्ध, *Dravya Bandha.* As a man who has worked away the bondage of karmic matter due to, say, an act of stealing and has become a pious man, is called a thief, as if the old bondage still clung to him.

(iv) भावबन्ध, *Bhava Bhandha.* Predication of bondage only where it exists. As a liar is bound by the matter due to the lie.

V. संवर, *Samvara*, (i) नाम संवर, *Nama Samvara.* As an angry but weak man, not returning the blow of his assailant, walks away in silence. To say that he has a very forgiving spirit, is *Nama Savmara*, because forgiveness implies the stoppage of the inflow of karmas due to anger and it is not present here.

(ii) स्थापना संवर, *Sthapana Samvara*. As in the figure or statue of a woman, who looks the very picture of chastity. Here the stoppage of the karmic inflow which unchastity would have caused is represented by the figure.

(iii) द्रव्य संवर, *Dravya Samvara.* As calling a तीर्थंकर *Tirthankara,* before he has renounced the world, a वीतराग *Vitraga* or free from attachment, is *Dravya Samvara.* He is not a *Vitarga* yet, but is sure to become so.

(iv) भाव संवर, *Bava Samvara.* Speaking of संवर *Samvara,* as it really exists. e. g., calling only that man वीतराग, *Vitraga,* who has subdued all his passions.

VI. निर्जरा, *Nirjara.* (i) नाम निर्जरा, *Nama Nirjara.* A man is seemingly engaged in austerities, but his thoughts wander out to worldly objects. He is not really ridding his soul of matter. If one who does not know this says that the man is getting rid of *karmas,* it would be *Nama Nirjara,* i. e., attributing *Nirjara* where it does not really exist.

(ii) स्थापना निर्जरा, *Sthapana Nirjara.* e. g., the representation of *Nirjara* by the contemplative posture of a saint in a picture or in an image.

(iii) द्रव्य निर्जरा *Dravya Nirjara.* As saying of a तीर्थंकर *Tirthankara* when he is still a house-holder , that he is born ascetic. This is *Dravya Nirjara,* as the *Tirthankara* is sure to become an ascetic and get rid of karmic matter.

(iv) भाव निर्जरा *Bhava Nirjara.* Attributing *Nirjara,* when the shedding of karmic matteris actually going on.

VIII. मोक्ष *Moksa.* (i) नाममोक्ष *Nama, Moksha.* As a much harassed debtor on paying off his last debt may exclaim:—

"This is my liberation. " This can not mean *Moksha* and yet word used connoted it. *Moksha* is claimed by one who has not got it. This is only नाम मोक्ष *Nama Moksha.*

(ii) स्थापना मोक्ष *Sthapana, moksha* e.g., Liberation is represented by the figure of a सिद्ध, *Siddha.* This figure is an image of brilliance, as the Liberated Soul are described to be in सिद्धक्षेत्र, *Sidha Khsetra,* the half-moon-shaped space at the summit of the Universe, which is the abode of *Siddhas.*

(iii) द्रव्य मोक्ष, *Dravya Moksha.* To call the *Arhats, Siddhas Arhats* are sure to become *Siddhas,* but as *Arhats* they are not *Siddhas.*

(iv) भाव मोक्ष, *Bhava Moksha.* Attributing *Moksha* only to Liberated Souls.

SUTARA 6

प्रमाणनयैरधिगमः (६)

Pramana Nayairadhi gamah--(6)

अधिगम *Adhigama* is knowledge that is derived from tuition, external sources, e.g. precept and scriptures. It is attained by (means of) *Pramana* and *Naya.*

प्रमाण *Pramana.* Authority by means of which we test direct or indirect right knowledge of the self and the non self in all their aspects.

नय *Naya.* a stand-point which gives partial knowledge of a thing in some particular aspect of it.

Note—Right belief is not identical with faith. Its authority is neither external nor autocratic. It is reasoned knowledge. It is a sort of a sight of a thing. You cannot doubt its testimony. So long as there is doubt; there is no right belief. But doubt must not be suppressed. It must de destroyed. Things have not to be taken on trust. They must be tested and tried by every one on self. This सूत्र *Sutra* lays down the mode in which it can be done. It refers the enquirer to the first laws of thought and to the universal principles of all reasoning, that is, to logic, under the names of प्रमाण *Praman* and नय *Naya.*

प्रमाण *Pramana*, is authority. It is:—
(i) प्रत्यक्ष *Pratyaksha,* i. e. direct self evident.
Like:—अवधि *Avadhi,* Visual.
मनः प्रर्यय *Manaprarvaya*, Metal and
केवल *Kevala,* Perfect knowledge.
(ii) परोक्ष *Paroksha,* Mediate, indirect,

Like:—मति *Mati* Sensitive and
श्रुति *Shruti*, Scriptural knowledge.
नय *Naya,* is stand point. It is :—
(1) द्रव्यार्थिक *Dravyarthika,* Subatantial, or
(2) पर्यायार्थिक *Paryayarthika,* Modal ?

The most prominent use of stand-points is, of corse the स्याद्वाद *Syadvada* or सप्तभंगिनय *Sapta-bhangi Naya,* of Jainism, i. e. the point of view of speech of seven kinds :—

"From some point of view a substance, is not, is and is not, is unpredicable, and again is and is unpredicable ? is not and is unpredicable, is and is not and is unpredicable :—

(1) स्यात अस्ति *Syat Asti*, i. e. from the point of view of its own is own subject matter place, time and nature, the substance is i. e. exists as itself.

(2) स्यात् नास्ति *Syat Nasti*, i. e. from the point of view of the subject matter, place, time and nature of non-substance. it is, not i.e. it is not non-substance.

(3) स्यात् अस्ति नास्ति *Syat Asti Nasti*, i. e. from the point of view of the same quarternary relating to itself and non-substance, it may be said that substance is and is not if we make the statement successively.

(4) स्यात् अव्यक्तव्य *Syat Avaktva* i. e. if statement under *Syat Asti Nasti*, are attempted to be made of once, it can not be done. Thus a a substance is unpredicable.

(5) स्यात अस्ति अव्यक्तव्य *Syat Asti Avaktavya*, i. e. from the point of view of its own quaternary and at the same time from the joint quarternary of itself and non-substance, substance is and is also unpredicaple.

(6) स्यात् नास्ति अव्यक्तव्य *Syat Nasti Avaktavya*, i. e. From the point of view of non-substance quaternary and at the same time from the joint quarternary of itself and non-substance, substance is not and is unpredicable.

(7) स्यात् अस्ति नास्ति अव्यक्तव्य *Syat Asti Nasti Avaktva*, i. e. from the point of view of its own quaternary and non-substance quaternary and at the same time from the joint quaternary of itself and non-substance, substance is and is not and is unpredicable.

(See *Panchastikaya Gatha 14*)

There are the Universal instruments for acquiring all kinds of knowledge.

But there are particular ways in which they can be usefully applied to right belief. Those ways are given in *Sutra* 7th and 8th.

Sutra 6th gives the means of acquiring अधिगम ***Adhigama.***
Sutras 7th and 8th give the modes of employing those means.

SUTRA 7

निर्देश स्वामित्व साधनाऽधिकरण स्थिति विधानतः ॥७॥

Nirdesa svamitva Sadhanadhi karana sthiti vidhanatah.

Adhigama is attaind by (considering a Principle, or any substance with reference to its निर्देश *Nirdesh* (Description, Definition), स्वामित्व *Svamitva* (Possession, Inherence, साधन *Sadhan* (cause), अधिकरण *Adhikarana* (Place), स्थिति *Sthiti*, (Duration), and विधान *Vidhana* (Division).

Everything can be known by being treated in these six ways, e.g. man. He may be described as a rational animal; the qualities of rationality and animality inhere in all human beings; the cause of being a man is the sum-total of his own karmic energies, which acting through his parents caused him to be born in the world; his birth depends on his birth-place being such as human beings can be born in it; his duration, i.e. his life is determined and limited by his age or आयुकर्म *Ayu karma*; and according to his nationality he may be divided into English, French, German, American, Japanese, etc. ,etc.,.

We shall subject right belief to this six-fold treatment.

निर्देश *Nirdesha* Right. belief is belief in things, ascertained as they are.

स्वामित्व *Svamitva* Generally it inhere sin souls, which are capable. of attaining liberation, and only in those who have got a mind, i.e, are समनस्क *Samanaska.*

साधन *Sadhan* Cause of right belief, *i. e.*—

(1) अभ्यन्तर *Abhyantara,* internal. It is the making inoperative of the दर्शन मोहनीय *Darshana Mohaniya,* or the belief-obscuring *karmas,* and *Anantanubandhi Kashaya,* the 4 over feeding passions.

(2) बाह्य *Bahyya,* external. This is of two kinds :—

(i) निसर्गज *Nisargaja,* intutive, e.g. rememberance of past lives, enduring of great pain, contemplation of the image of the जिन *Jinas* or *Tirthankaras,* and observation of the miraculous powers of the celestial beings.

(ii) अधिगमज *Adhigamaja,* acquired, e.g., by other precept or the scriptures.

अधिकरण *Adhikarana,* is also :—

(1) अभ्यन्तर *Internal.* It is the soul itself upon which right belief depends.

(2) बाह्य External. It's त्रसनाड़ी *Trasa Nadi*, mobile channel, i.e. that part of the Universe out side of which living beings with only one sense are found.

स्थिति *Sthiti*. The smallest duration of right belief is one जघन्य अन्तर्मुहूर्त *Jaghanya Antarmuharta*, i.e., minimum, which consist of one आवली *Avali* and one समय *Sanyam*, instant. One *Avali* is the twinkling of an eye. In one *Avali* there are. *Jaghanya yukta asamkhyta*, or minimum plenteous inmumerable *Sanyam*. A समय *Sanyam* is an instant or unit of time, i.e., the time by an atom of matter in passing from one कालाणु *Pradesha*, ie., from one point of space to the next. उत्कृष्ट अन्तर्मुहुर्त *Utkrishta* or maximum *Antar-muhurta*, is equal to 48 minutes one *Sanayam*. The longest duration of right belief is enternity, e. g. the right belief of liberated souls.

विधान *Vidhana*. There are three main divisions :—

(1) औपशमिक *Aupashamika*, arises when the right belief deluding *karmas* and the four अनन्तानुबन्धी कषाय *Anantanubandhi Kashaya*, i.e., anger, pride, decict and greed which feed these karmas are made inoperative.

(2) क्षायोपशमिक *Kshayopashamika*, arises when there is part destruction subsidence and operation of the right-belief deluding *karmas*, and of the error-feeding passions.

(3) क्षायिक *Kshayak*, arises from a total destruction of the above This belief last for ever.

In a similar six-fold way the other principles जीव *Jiva*, अजीव *Ajiva*, etc., must be treated.

SUTRA 8

सत्संख्या क्षेत्र स्पर्शन कालान्तर भावाल्प बहुत्वैश्च ॥८॥

Sat Samkhya Ksetra Sparsana Kalantra Bhavalpa Bahutvaishch

(The eight principles are known) also by—

(1) सत् *Sat*, Existence.

(2) संख्या *Samkhya*, number; enumeration of kinds or classes.

(3) क्षेत्र *Kshetra*, place, where the thing is found at the present time.

(4) स्पर्शन *Sparshana*. Extent or the amount of space touched by it in all ages.

(5) काल *Kala*, Time.

(6) अन्तर *Antara*, Interval (of Time).

(7) भाव *Bhava*, Quality, *i. e*, that determinateness which is one with the being of the object.

(8) अल्प बहुत्व *Alpa-bahutva*, Quantity, the being so much with reference to a possible more or less, measurable or numerable amount.

By these 8 ways जीव *Jiva*, etc., can be known even more fully than by the 6 ways given above, e. g. जीव *Jiva*:—

सत् *Sat*, *Jiva* exists. This is inferred from the fact of consciousness which is a characteristic of soul, and not found in any other substance. This consciousness persists in the soul in all its conditions of existance

संख्या *Samkhya*. There is an infinity of souls. This is obvious from the infinite forms of embodied souls.

क्षेत्र *Kshetra*. Soul is found in the whole Universe.

स्पर्शन *Sparshana*. At some time or other, the soul touch the whole Universe.

काल *Kala*. The duration of soul is enternity.

अन्तर *Antara*. This means the interval between a condition of soul and its regaining that condition once more after losing it. For Example, a soul is embodied as a man, then he transmigrates to other forms of existance and then once more is embodied as a man; the interval between the two human embodiments is called अन्तर *Antara*

भाव *Bhava*. The soul has five kinds of vibrations, *e. g.*, औदयिक *Audayika*, i. e, the vibrations set up in a soul by the coming into operation of the karmic matter.

अल्प बहुत्व *Alpa-bahutva*. This is naturally compartive. There are more souls embodied as vegetable-souls than air souls; and more as air souls than water; and more as water souls than earth-souls and more as earth souls than fire souls.

Now take the case of Liberated souls :

सत् *Sat*, Existence. Is permanent in substance, i. e. in *Jiva*, but there is natural brought-activity which owing to time may be said to be different or distinct for each passing moment. The test of सत् *Sat* is the inherence, in the object considered of the threefold qualities of Birth, Decay and Permanence. Birth and Decay both refer to the coming in to and going out of existence of condition. The substance, of course continues the same.

संख्या *Samkhya*, Number, Infinite.

क्षेत्र *Kshetra*, Place. At the end of Loka.

स्पर्शन *Sparshana*, Possible extent. (Obbit). From the place of the soul attaining liberation to the end of *Loka*. Any point 2½ *dvipas* may be beginning, because the liberated soul attains *Siddhadhood* there; and then its only natural and final movement is vertical and only up to the end of *Loka*.

काल *Kala*, Time (Real). The liberated soul takes one *samaya* to reach the end of Loka. It retains Siddhahood for an Infinite time.

अन्तर *Antara*, Interval of time. Between one soul attaining liberation and another, there may be an interval of one *Samyam*. and at the most of 6 months. As to space, every liberated soul has a form and it is distinct from that of the other liberated souls. But form is not necessarily an attribute of matter. It is the quality which mases a substance occupy space, which is called its pure form. It should be remembered that matter is not the only substance according to *Jainism*. There are five others; one is space. Space gives place to everything else.

भाव *Bhava*, Quality. It's own पारिणामिक *Parinamika*, activity is soul's own quality. It's possession of the infinities of conation knowledge, power and bliss is its quality from another point of view; i. e., the absence of *Karmas* which obscure these.

अल्प बहुत्व *Alpa-bahutva*, Quantity. The size of it's form depends upon the size of the body of its last mundane incarnation. It is noticeable that Existence and number are really variants of द्रव्य *Dravya*, Substance;

Place and Possible Extent really variants of क्षेत्र *Kshetra*, Place ;

Time and Interval really variants of काल *Kala*, Time and Quality and Quantity really variants of भाव *Bhava*, Quality.

SUTRA 9

मतिश्रुतावधिमनःपर्ययकेवलानिज्ञानम् ॥९॥

Mati Shrutavadhi Manah paryaya Kevalani Jnanam.

Right knowledge (is of five kinds) :—

मति *Mati*. Sensitive knowledge. Knowledge of the self and the non-self by means of the senses and the mind.

श्रुत *Shruta*. Scriptural knowledge. Knowledge derived from the reading or preaching of scriptures, or through an object known by sensitive knowledge.

अवधि *Avadhi.* Visual knowledge. Direct knowledge of matter in various degree with reference to द्रव्य *Dravya,* subject matter, क्षेत्र *Kshetra,* space, काल *Kala,* time, and भाव *Bhava,* quality of the object known.

मनः पर्यय *Manah paryay.* Mental knowledge. Direct knowledge of another's mental activity about matter.

केवल *Kevala.* Perfect knowledge. Omniscence, knowledge of all things in all their aspects at all times.

Each of these five kinds of knowledge can be considered in its aspect of the knower, the knowledge and the means of knowing, so far as the soul is concerned. The outward substances which are known are not included in this.

श्रुत *Shruta* or scriptural knowledge is also called :—
आप्त वचन *Apta Vachana.*
आगम *Agama.*
उपदेश *Upadesh.*
ऐतिह्य *Aithaba.*
आम्नाय *Amnaya.*
प्रवचन *Pravachan.*
जिन वचन *Jina Vachan.*

SUTRA 10

तत् प्रमाणे ॥१०॥

Tat-pramane

They (i. e., five kinds of knowledge are) the two *Pramanas* (and no others).

The *Pramanas* are of two kinds :—

प्रत्यक्ष *Pratyaksha* Direct. This is Visual (अवधि) Mental (मः.पर्यय) and Perfect (केवल) knowledge.

परोक्ष *Paroksha,* Indirect. This is Sensitive (मति) and श्रुत Scriptural knowledge.

But other systems of Philosophy believe in the following Pramanas :—

चार्वाक *Charvaka* believes in प्रत्यक्ष *Pratyaksa* (Perception) only.

बुद्ध वैशेषिक *Buddha* and *Vaisesika,* believe in Perception and अनुमान *Anumana* (Inference).

सांख्य *Samkhya*, believes in Perception, Inference and आगम *Agama* (Trustworthy affirmation).

नैयायिक *Naiyayika*, believes in Perception, Inference, Trustworthy affirmation and उपमान *Upamana* (comparison).

मीमांसक *Mimansaka*, believes in Perception, Inference, Trustworthy affirmation, comparison, अर्थापत्ति *Arthapatti* (Presumption), and अभाव *Abhava* (Privation).

SUTRA 11

आद्ये परोक्षम् ॥११॥

Adyeo Paroksham.

The first two kinds of knowledge, i. e., मति *Sensitive* and श्रुत *Scriptural* knowledge, are परोक्ष *Paroksha* i. e., Indirect or Mediate

Indirect is so-called as it is acquired by the external help of the senses (including the mind) or the Scriptures, or by the internal help. i. e., by the partial subsidence, destruction and operation क्षयोपशम *Kshyopsham* of the knowledge-observing *karma*.

SUTRA I2.

प्रत्यक्षमन्यत् १२

Pratyaksha Manyat.

The remaining three, i. e. अवधि *Avadhi*, visual, direct, material knowledge, मनः पर्यय *Manah paryaya*, Mental, direct mental knowledge and केवल *Kevala*, Perfect knowledge are प्रत्यक्ष *Pratyaksha*, i. e. directly known by the soul itself, without any external help.

Of these the Visual and Mental arise on the क्षयोपशम *Kshayopashama*, destruction, subsidence of knowledge-obscuring *karmas*. They are called देश प्रत्यक्ष *Deshapratyaksha*, Incomplete direct knowledge. केवल *Kevala* arises from total destruction of knowledge-obscuring *karms*. This done is सकल प्रत्यक्ष *Sakala Pratyaksha* or complete direct knowledge.

SUTRA 13.

मतिस्मृतिःसंज्ञाचिन्ताऽभिनिबोधइत्यनर्थान्तरम् ॥१३॥

Matih Smriti Sanjna Chinta Bhinibodha Ityanarthantaram.

मति *Mati*, sensitive knowledge, (connotes) the same things as:

स्मृति *Smriti*, (rememberance of a thing known before, but out of sight now);

संज्ञा *Sanjna*, also called प्रतिभिज्ञान *Pratibhijnana*, recognition (rememberance of a thing known before when the thing itself or something similar or markedly dissimilar to it, is present to the senses now); चिन्ता, *Chinta* or तर्क *Tarka*, Induction (reasoning or argument based upon observation. If a thing is put in fire, its temperature would rise);

अभिनिबोध, *Sabhinibodh*, or *Anumana*. (Deduction. Reasoning by inference; e g., any thing put in fire becomes heated; this thing is in fire; therefore it must be heated).

Each of the last four is based upon the one preceding it, e.g. rememberance is based on sensitive knowledge. We remember John, because we have seen him before. We recognise his picture because we remember him and his picture is before us. This संज्ञा, *Sanjna*, or recognition is based upon our rememberance, स्मृति *Smriti* of John which is itself based upon our मति, *Mati*, sense knowledge of John when we saw him, as also upon our sense-knowleege of the picture before us.

Induction (*Chinta*) is based upon recognition, We see the sun-rise in the same way every day. We see men dying. The same or similar phenomena take place. We remember and recognise these phenomons. By induction we say the sun rises always, and all men die. Having stered up our observations in the above induction we can make use of them in deduction or *Anumana* and argue :

The sun rises every day, therefore it will rise to-morrow. All men die, therefore John will die,

These five are called मति *Mati*, and they arise on the *Kshayopashama*, destruction-subsidence or the subsidence, destruction and operation of the Sensitive-knowledge obscuring *karmas*.

SUTRA 14.

तदिन्द्रियानिन्द्रियनिमित्तं ॥१४॥

Tadindriya nindriya nimittam.

It is acquired by the help of the इन्द्रिय *Indriya,* senses and अनिन्द्रिय *anindriya,* i, e, mind.

इन्द्रिय *Indriya,* is so called because *Indriya* means the soul and the sense-organs are an index or sign of that soul.

अनिन्द्रिय *Anindriya,* or अन्तः करण *Antah karana,* mind is so-called to distinguish it internal character from the external senses. It is also called नोइन्द्रिय *No-Indriya,* or quasi-sense.

In Jainism it is an organ which is made of subtle matter called मनोवर्गणा *Manovargana,* or mental matter. Its form is like a lotus with eight petals near the heart.

SUTRA 15.

अवग्रहेहावायधारणाः

Avagrahe havaya dharnah.

They are :

अवग्रह *Avagraha.* It is preceded by दर्शन, *Darshana,* or conation, tendency towards an object. Conation is the consciousness which arises at the moment when the senses are merely awakened towards the object but before they gain even the slightest describable perception of its sensible qualities. *Avagraha* or perception is the definite or indefinite but distinct apprehension of the object, e. g. seeing a white object in the distance, we know that it is white but do not know whether it is a man or a pillar, etc. It is also called, ग्रहण *Grahana,* आलोचन *Alochana* or अवधारण *Avadharana.*

ईहा *Iha,* Conception. Here we deal with the contents of perception and picking out separate qualities from the continuous whole which we perceive, group them together. It is the under-mined dut definite knowledge that the thing must be this or that. It is accompanied with a desire to ascertain what it really is. e. g. to argue that the while object must be a pillar. This knowledge is the nearest to the next kind, i. e., Juedgment. It is also called ऊहा *Uha,* तर्क *Tarka,* परिक्षा *Pariksha,* विचारणा *Vicharna,* or जिज्ञासा *Jijnasa.*

अवाय **Avaya.** Judgement. It is ascertained knowledge, e.g., that the white object is a pillar and not a man. It is also called, अपाय *Apaya* अपगम *Apagama,* अपनोद *Apanoda,* अपव्याध *Apavyadha* ;अपेत *Apeta,* अपगत *Apagata* अपविद्ध *Apaviddha,* or अपनुत्त *Apanutta.*

धारणा *Dharana.* Retention. Keeping things in the mind. Memory of Judgements. Firm and indelible grasp of the knowledge of the *Avaya* or ascertained kind. It is also called प्रतिपत्ति *Pratipatti,* अवधारण *Avadharana,* अवस्थान *Avasthana,* निश्चय *Nischaya,* अवगम *Avagama,* or अवबोध *Avabodha,*

SUTRA 16.

बहु बहुविध क्षिप्राऽनिःसृताऽनुक्तध्रुवाणां सेतराणाम ॥ १६ ॥

Bahu bahuvidha kshipra nisrita nukta dhruvanam setaranam.

Of many, many kinds, quick, hidden, unexpressed, lasting and their opposites.

Eacj pme pfetje fpir lomds om Sutra 15, has twelve subdivision i e , each one can relate to twelve kinds of considerations. These 12 are ,—

बहु *Bahu,* More. Many in number or much in quantity as, perception of a crowd of people or a huge stack of hay.

एक *Eka,* अल्प *Alpa* , one in number or unit or quantity as, perception of one man or of a glass of water.

बहुविध *Bahuvidha,* of many kinds as perception of a man with a dog i e , of two kinds of object perceived.

एकविध *Ekavidha;* of one kind; as perception of a flock of sheep.

क्षिप्र *Kshipra,* quick e. g., perception of an Express going full speed.

अक्षिप्र *Akshipra* Slow, as perception of a snail crawling by.

अनिःसृत *Anisrita,* Hidden; perception of a ship from seeing only its funnel above the horizon.

निःसृत *Nisrita* , Exposed, perception of an open thing, like a book on a table.

अनुक्त *Anukta,* Unexpressed; not described, perception of thing which has not been described to us, as that of an animal not known.

उक्त *Ukta,* Described; perception of what has been described, e. g., perception of a horse or cow, described in a book.

ध्रुव *Dhruva*, Lasting, perception of a mountain.

अध्रुव *Adhruva*, Transient, perception of a flash of lightning,

As perception or *Avagraha* is illustrated above so *Iha, Avaya*. and *Dharama* have to be treated. Thus we obtain 12 × 4 =48 divisions of senses-knowledge through any one of the senses. As there are five senses and one mind, the total kinds of sense-knowledge are :—

$$48 \times (5+1) = 48 \times 6 = 288.$$

SUTRA 17.

अर्थस्य ॥१७॥

Arthasya

The 288 refer to, i.e. are of determinable sense objects, (i. e., thing that can be touched, tasted, smelt, seen, heard or perceived by the mind).

The 288 sub-divisions of knowledge relates to determinable sense objects.

SUTRA 18.

व्यञ्जनस्यावग्रहः ॥ १८ ॥

Vyanjanasya Vagrahah

There is only perception, *Avagraha* of *Vyanjana*, i. e., indeterminable object, (i. e. of a thing of which we know very little, so little that we can not proceed to the *Iha*, Conception, *Avaya*, Judgement, and *Dharana*, Retention of it).

It can be only the subject-matter of four senses, namaly, touch, taste, smell and hearing. It can not be the subject-matter of sight and mind, which can acquire further knowledge of anything before them, e. g. we hear a sound but it is so slight and sudden that although we are sure that there was a sound, we can not determine its character or origin.

Thus there is no *Iha*, conception, *Avaya*, Judgement or *Dharma*, Retention of *Vyanjana*, an indeterminable object. But if the object becomes knowable as, e. g., the sound in the last illustration, by repetition, then the perception of it may become, अर्थावग्रह *Arthavagraha*, i. e., perception of a पदार्थ *Padartha* or determinable sense-object, as distinguished from व्यंजनावग्रह *Vyanjanvagraha* perception of व्यंजन *Vyanjana*, or an indeterminable sense-object.

SUTRA 19.

न चक्षुर निंद्रियाभ्याम् ॥ १६ ।

Na Chakshu ranindriya bhyam.

This is not possible to the eye or the mind. (It is possible to the remaining four senses.)

Thus the kinds of perception of indeterminable objects are 48 i. e. the 4 senses can each know as indeterminable thing in its 12 aspects of *Bahu*, etc.

Thus the total number of kinds of sensitive knowledge is 288+48=336.

SUTRA 20

श्रुतंमति पूर्वंद्व्नेके द्वादश भेदम् ॥ २० ॥

Shrutam matipurvam dvyaneka dvadasha bhedam.

Shruta or Scriptural knowledge is always preceded by sensitive knowledge It is of two kinds, one of which has twelve and the other many divisions.

A man hears the word Ship this is sensitive-knowledge.

The sound raises the qualities of a Ship in his mind, as he may have read or heard of them, this is Scriptural knowledge.

It is of two kinds. अंग प्रविष्ट *Anga-pravishta* contained in the *Angas* There are 12 *Angas.*

Angas-Vahya, out of the *Angas.* These non-*Anga* Scriptures are of many kinds.

Shruta literally means that which is heard (*Sri* to hear). Scriptural knowledge is of two kinds.

(1) Verbal, lettered (अक्षरात्मक **A***ksharatmaka).*

(2) Non-verbal, letterless (अनक्षरात्मक *Anaksharatmaka).*

Verbal scriptural knowledge is derived from words which are composed of letters (अक्षर *Akshara),* spoken or written; as when the eye sees the written word or the ear hears the Spoken word "soul' The seeing and hearing gives us merely sensitive knowledge (*Mati jnana).* What more we think about the meaning and connotation of the word "soul" is scriptural knowledge. It is called verbal, because it is derived from our sensitive knowledge of the word "soul",

Non-verbal scriptural knowledge is derived from all kinds of sensitive knowledge except those kinds which can be reduced to words written or spoken. You feel cold air, the knowledge of coldness is sensitive knowledge by means of touch of the skin. If you do not like it and infer that it is unpleasant, it is non-verbal scriptural knowledge. It is derived from your knowledge or feeling of cold, which cannot be reduced to a mere word, written or spoken.

Verbal scriptural knowledge is possible only in rational beings. All the irrationals have only non-verbal scriptural knowledge. Their sensitive knowledge also is confined to perception (*Avagraha*) by all the 5 senses except the eye.

The rationals have non-verbal scriptural knowledge also.

Verbal scriptural knowledge is also called *Shabdajnana or Shabdaja*. produced by words. Non-verbal scriptural knowledge is also called *Lingajamya* or *Lingaja* produced by signs. (*Gommatasara, Jiva Kanda, Gatha* 314)

THE ANICENT JAINA SACRED LITE RATURE

The knowledge of a *Shruta* (श्रुतज्ञान) may be of things which are contained in the *Angas* (Sacred books of the Jainas) or of things outside the *Angas* . There are 64 root letters of the alphabet or representations of sounds. Of these 33 are consonats, 27 vowel, (e. i. slight, long and prolonged, 3 kinds of each of the 6 vowels. and mixed Sounds, *anusvara visarga kh hkh hp hph*) which help in the formation of Compound letters). The total number of possible combinations of these 64 simple letters into Compound of 2,3,4, or more upto are the letters (Simple and Compound) of Shruta in its entirety. This letters in a middle foot (मध्यमपद) of the *Paramagama* gives.us the number of *reet Padas* 9 of the *Angas*, as 11, 28, 35, 80, 500. The remaineder 8. 10. 80, 175 gives us the letters of that part of *Shruta* which is not contained in the *angas*. This part is divided into 14 *Prakirnaka*, such as *Dasa, Vaikalika Uttaradhayan* &. c.

SUTRA 21

भावप्रत्ययोऽवधिर्देवनारकाणाम् ॥२१॥

Bhava pratyayoavadhir deva narakanam-

Birth-born visual knowledge (is in-born) in celestial and hellish beings.

The Dravyas are 6 ; जीव, पुद्गल, धर्म, अधर्म, आकाश और काल

Celestial and hellish beings have visual knowledge by birth and they have it till death, just as human beings have sensitive and scriptural knowledge. Celestial and hellish beings have sensitive and scriptural knowledge also.

SUTRA 22

क्षयोपशम निमित्तः षड्विकल्पःशेषाणाम् ॥२२॥

Kshayopashama nimittah Shad vikalpah Sheshnam.

(The other kind of Visual or direct material knowledge is) of six kinds (and it) arises from the part destruction, part subsidence and part operation (of the *Karmas* which obscure Visual or direct material knowledge). (This is acquired by the others, i.e., by human and sub-human beings, who are possessed of mind).

This is called गुणप्रत्यय *Guna-pratyaya* or acquired by merit as distinguished from in-born Visual knowledge.

Its 6 kinds are :—

अनुगामि *Anugami*. Accompanying Visual knowledge. That which goes with one to another place or even another incarnation.

अननुगामि *Ananugami*. Non-Accompanying Visual knowledge. That which does not go with one, but is lost.

वर्द्धमान *Varddhamana*. Increasing. That which goes on increasing.

हीयमान *Hiyamana*. Decreasing. That which goes on decreasing.

अवस्थित *Avasthita*, Steadfast. That which retains the extent which it had when it arose.

अनवस्थित *Anavasthita*. Changeable. That which increases sometimes and decreases on others.

These 6 kinds are due to the greater or less purity and intensity of right belief; etc.

Visual knowledge is also of 3 kinds :—

(1) देशावधि *Desha Avadhi*, Partial Visual knowledge. This alone is *Anavasthita*, changeable.

(2) परमावधि *Parama Avadhi*. High visual knowledge.

(3) सर्वावधि *Sarva Avadhi*. Full Visual knowledge.

These two extend upto Perfect knowledge. They are never *Ananugami* non-accompaning-nor-*Hiyamana*, decreasing.

Partial Visual knowledge is fallible, the remaining two are infallible In these two there is no wrong belief or vowlessness (e.g. *Gommatasara, Jiva Kanda, Gatha* 374).

SUTRA 23

ऋजुविपुलमतिमनःपर्ययः ॥२३॥

Riju Vipulamati manah Paryayah.

Mental knowledge (is of two kinds) :—

ऋजुमति *Rijumati*. Simple direct knowledge of complex mental things e.g. of what a man is thinking of now along with what he has thought of it in the past and will think of it.

The thoughts which can be directly known by mental knowledge, must relate to matter. Simple mental knowledge is of 3 kinds according as the subject of it is the matter and form of thought about the simple activity of body, mind and speech which has been thought of in the mind of another (see J. K. 438). It knows the material objects of all the three times, past, present and future thought of by any soul in the present. Complex mental knowledge knows what has been thought of in the past and will be thought of in the future (J. K. 40). It is of 6 kinds as it knows matter and form of thought abour simple and complex activity of body, mind and speech thought of by another (J. K. 439).

SUTRA 24

विशुद्ध प्रति पाताभ्याम् तत्विषेशः ॥२४॥

Vishuddha Prati patabhyam tadvisheshah.

Their differences (are as to) purity (and) infallibility.

SUTRA 25

विशुद्ध क्षेत्रस्वामि स्वामि विषयोऽभ्यां वधि मनः पर्ययः ॥२५॥

Vishuddh Kshetra swami vishayobhyam vadhi manah paryayah.

Between Visual and Mental knowledge the diffrences relate to their purity, place, person of inherence and subject-matter.

SUTRA 26

मति श्रुतयोर्निबंधो द्रव्यस्य सर्वं पर्यायस्य ॥२६॥

Mati shrutyo nirbandho dravyasya Sarva paryaysva.

The subject-matter of Sensitive and Scriptural knowledge, is all the six substances but not in all their modifications.

SUTRA 27

रूपिश्वा वधेः ॥२७॥

Rupishva vadheh

Matter (and embodied soul are the subject-matter) of Visual (knowledge, but not in all their modifications.)

SUTRA 28

तदनन्त भाजा मनः पर्ययस्य ॥२८॥

Tadananta bhaja manah paryayasya.

The infinitesimal part or the subtlest form of that (which can be known by the highest visual-knowledge, is the subject-matter) of mental-(knowledge).

Sarva avadhi or full visual knowledge knows one atom.

Riju mati, simple mental knowledge knows an infinitesimal part of an atom i. e., an infinitesimal degree of its attributes. This degree is called *Avibhaga practichcheda* or an infinitesimal part of its constituents. Complex mental knowledge (विपुल मति *Vipula mati*) knows an infinitesimal part of the subject-matter of simple mantal knowledge. (See also Chapter V, Sutra 10)

SUTRA 29

सर्वं द्रव्य पर्यायेषु केवलस्य ॥२९॥

Sarva dravya paryayesu kevalashya.

(The subject matter) of perfect knowledge (is) all the substances (and all their) modifications.

SUTRA 30

एक दीनि भाजानि युगपदेकस्मिन्न चतुर्भ्यः ॥३०॥

Ekadini bhajani yugapade kasminna Chatubhyah.

Beginning from the first onwards in one (should) at a time as to their distribution (there can be found) upto four (kinds of knowledge.

All mundane souls except the omniscient always have at least two, i. e., sensitive and scriptural knowledge.

SUTRA 31

मति श्रुताऽवधयो विपर्ययश्च ॥३१॥

Mati Shruta vadhayo viparyayascha.

And Sensitive (*Mati*) scriptural (*Shruta* and) Visual (*avadhi*) (knowledge are also) wrong (knowledge).

It is called "wrong" because unless there is right belief, knowledge cannot be called right. It is characterised by :—

Sanshaya, doubt (This is formed in sensitive and Scriptural, but never in Visual knowledge

Viparvaya, perversity mistake, opposite of truth, (this is found in Visual knowledge also) and *Anadhyavasya*, wrong knowledge caused by carelessness indifference or confusion.

SUTRA 32

सदसतोरविशेषाद्यदृच्छोपलब्धेरुन्मत्तवत् ॥ ३२ ॥

Sadasato ravisesadya drichhopa labdhe runmattavat.

From lack of discrimination of the real, and the unreal, (the soul with wrong knowledge) like a lunatic, knows things according to his own whims.

Wrong knowledge may be :—

(1) कारण विपर्यय, *Karana viparyaya*, mistaking the cause of a thing, as that the passions are primarily caused by mattert, whereas they are the thought activity of the soul of which Karmas are an auxiliary cause.

(2) भेदाभेद विपर्यय, *Bheda bheda viparyaya*, perverse confusion of cause and effect ; mistaking the true relation of cause and effect, holding separation in identical and identity in really seperate things, as holding that attributes and their substances are separate ; and

(3) स्वरूप विपर्यय, *Swarupa viparyaya*, mistake in the nature or character of a thing. As idealists believing that form and colour are nothing. they exist only in knowledge.

विपर्यय, *Viparyaya* is also of 2 kinds :

(1) सहज, *Sahaja*, mistake arising by one's own self. without any preaching of another.

All are Sahaja except the next.

(2) आहार्य, *Aharya*, mistake due to another's preaching ; this is wrong scriptural knowledge caused by sensitive knowledge through the ears.

So much for Pramana.

SUTRA 33

नैगमसंग्रहव्यवहारर्जुसूत्रशब्दसमभिरूढैवंभूता नयाः ॥ ३३ ॥

Naigama Sangraha Vyavahrariju Sutra sabda Samabhirudhai Vambhuta nayah.

The points of view (are) : Figurative, general, distributive, actual descriptive, specific, active.

Note 1. *Dravyarthika* or *Samanya*, substantial, *Utsarga, Anuyvritti*, relating to the substance. Its sub-kinds are :-

1. *Naigama*, Figurative, Not literal. Taking something for granted. Speaking of a past or future event as a present one. Speaking of a thing in hand, as a completed fact. It is of 3 kinds relating to past, present and future. e. g., saying on Divali day, "Lord Mahavira attained liberation to-day". The present is used figuratively of the past. Similarly for future or present. A man is going to book his passage, to Australia, and being asked where he is going, he says "To Australia" or when the cook is lighting fire and some one asks her what she is doing, she may answer, "I am cooking", although she is only preparing to cook.

2 *Sangraha*, General or Common. A class as a whole. A class of things; denoted by the same word. As *Dravya* applied to six *dravyas*; man, tiger etc.

3. *Vyavahara*, Distributive. To divide or separate a general term into its classes, orders, kinds and species. *Dravya* [is distributed into six *dravyas*; souls into mundane and liberated.

Note II. *Paryayarthika* or *Visesa, Apavada Vyavritti.* Model, relating to the modification of substances. This is :

4 *Riju Sutra*, i. e, the actual condition at (1) A particular instant and (2) for a long time. They are called *sukshma* fine and *sthula* gross respectively, e.g., a soul with a good thought for an instant, or a man with human condition for a life time

5. *Sabda*, Descriptive This includes grammatical correctness and propriety of expression From this point of view we can use the present for the past tense, plural for the singular number, feminine for the masculine gender, etc. At the use of the present tense in describing the events which happened in the past, e.g. In 1066 A D. We see the Normans attack the Anglo Saxons or conquer their country, or the common use of "you" for one man, or a boat which is generally called "she" to be named, Lord Nelson or

king Edward etc. Or asking your boy: have you been to school ? "you" in grammar refers to more than one.

6. *Samabirudha*, specific; Giving a word, one fixed meaning out of several which it has had. As "nut" by common consent of leaders of fashion and society has come to mean an extra smart man. '*Dreadnought* which means the condition of fearing nothing, has come to mean a worship of a particular type.

7. *Evambhuta*, Active. Restricting a name to the very activity which is conducted by the name. e.g. calling *Strat-ford-on-Avon* by that name, only so long as the town stands on the banks of the river *Avon*, and not after that, calling 'tripod' as such, only when it has got three legs to suport it.

Note III. *Naya* may be distinguished from *Nikshepa*. *Nikshepa* is an aspect of the thing itself *Nava* is a point of view from which we make some statement about the thing. The distinction is exceedingly fine at times, e. g. between *Dravya nikshepa* and *Naigamanaya*. In *Dravy nikshepa* we attibute its past qualities to the object in the present, e.g., calling an exiled king, a king. We do the same in *Naima Naya*. But the distinction is this: In *Dravya Nikshepa*, we know that the man has been aking in the past, the fact of his having been a king is the aspect of the man's personality which is denoted by *Dravya Nikshepa* Naigama Naya only refers to the mode of our speech, to the point of view from which we make the statement that he is king If we consider the statement merely as such, its point of view is *Naya*; if we consider the fact which justifies the point of view it is *Nikshepa*.

Note IV. Of the 7 *Nayas*, the first four: *Naigama, Sangraha, Vyavahara, Riju Sutra* are *Arthanaya* object stand point. i. e., stand points relating to the object considered. The remaining three *Sabda, Samabhirudha* and *Evambhuta* are *Sabda naya* word stand-point, i.e. relate to the word by which object is expressed.

Note V. *Paryaya* or modification is :—

(1) *Sahabhavi*, which co-exists with the substance always. It is called Guna or attribute also, and (2) *Krama bhavi*,

which succeeded another modification. It is *Paryaya* proper.

Note VI. Each of the seven stand-points has a greater extent or denotation than the one which follows it. *Naigama* has thus the greatest and *Ebambhuta* the least extent. *Naigama* deals with real and unreal. *Sangraha* with real only. *Vyavahara* only with a part of the real. *Riju Sutra* with only the present condition of a part of the real. *Sabda* with only the expression of the real, *Samabhirudha* with only that particular expression, which applies to the thing in its present activity.

Note also that each of the seven *nayas* is dependent on the one preceding it.

The Principle stand points are 7. But in practice, the stand points can obviously be many more, according to the point of view from which the things considered or spoken of

The other systems of philosophy recognise the following topics:

(1) *Bauddhas.* They recognise the 5 *Skandhas,* (*Khandhas*) or Aggregates or groups.
Vijnana, Consciousness
Vedana, Feeling.
Sanjna, Perception recognising and naming.
Sanskara, (*Sankhara*), 50 other mental accompaniment specially will. that arise when consciousness is submitted
Rupa, Material or body.

(2) *Naiyayikas* 16 *Padarthas* namely *Pramana. Prameya. Sansya,* Doubt. *Prayojana Dristanta. Sidhanta. Avayava. Tarka. Nirnaya Vada. Jalpa. Vitanda, Hetvabhasa. Chhala. Jati Nigrahasthana.*

(3) *Vaisesika.* 7 *Padarthas namely Dravya. Guna Karma Samamya Visesa Samavaya Abhava.*

(4) *Samkha* 25 *Tatvas namely Prakriti. Pradhana Ahamkara. Karamendriya.*
5. *Jhana-endriya.*
5 *Mana.*

Tanmatras (Sabda, Sparsha, rupa, rasa gandha)
5 *Bhutas* (Earth, water, fire, air space) *Purusa Nirvikara* self; pure and perfect soul.

दूसरा अध्याय

CHAPTER II

SUTRA 1.

औपशमिकक्षायिकौ भावौ मिश्रश्च जीवस्य
स्वतत्त्वमौदयिक पारिणामिकौ च ॥

Aupashamikakshayikau bhavau mishrascha jivasya svattatvamaudayika parinamikau cha:

The soul's own thatness, i. e., thought-activity (is of five kinds).

(1) औपशमिक *Aupashamika*, Subsidential, (That which rises from the subsidence of a *Karma* of the deluding kind).

(2) क्षायिक *Kshayika*, destructive, Purified (That which rises from the destruction of *Karma's* e.g., the 4 घातिया *Ghatiya*, destructive *Karma's*).

(3) मिश्र *Mishra*, Mixed (i. e., क्षयोपशमिक *Kshayopasamika*, destructive subsidential; that which rises from the partial destruction subsidence and operation of destructive *Karmas*).

(4) औदयिक *Audayika*, operative (that which rises from the operaation i. e., fruition of *Karmas*.

(5) परिणामिक *Parinamika*, Natural (The soul's own natural thought-activty., independent of *Karmas*).

The first four of these thought-nature have reference to their various causes.

The 5th is the own, pure nature of the soul, which is always there, but in an impure condition, because of its being in conjunction and co-existence with three other thought-natures viz: those due to the subsidence (aupashamika), destruction subsidence and operation (Kshayopashamika) or to the operation of *Karmas* (Audayika).

Here it is necessary to understand the distinction between 8 kinds of *Karmas*.

There are 2 main classes.

(1) घातिया *Ghatiya* or Destructive *Karmas*, which attach and effect the very nature of the soul.

(2) अघातिया *Aghatiya*, or non-destructive *Karmas*, which do not effect the very nature of the soul. They are feeling, body family and age *Karmas* i. e., the वेदनीय *Vedaniya*, नाम *nama*, गोत्र *Gotra*, and आयु *Ayu* *Karmas* respectively.

Vedaniya or "Feeling," the pleasure and pain-bearing *Karmas* are also *Aghatiya*. Pain and pleasure are illusory, more or less, because they are due to *Vedaniya* acting with *Mohaniya* Deluding *Karmas* and it is then only that the thought-nature of the soul is affected.

The *Ghatiya Karmas* are four:—

(1) ज्ञानावरणीय *Jnanavarniya*, Knowledge-obscuring. It simply obscures knowledge.

(2) दर्शनावरणीय *Darshana varniya*, conation-obscuring. It simply obscures conation (*Darshana*).

(3) मोहनीय *Mohaniya*, Deluding. It intozicates the soul. It is a short of General of the enemy, host of *Karmas*. It affects both rights-belief and right-conduct. It is like a solution of both right-belief and right conduct. It is like a solution of chalk in water. The water is clouded and opaque. The solution may settle down and the opacity being lost, transparency may be restored to the water, or by processes the chalk may be entirely separated from the water and permanent transparency obtained. Therefore this *Karmas* can merely subside or patially subside or partially sudside and partially be destroyed, or be entirely destroyed. This alone can subside in the proper sense of the world.

(4) अन्तराय *Antaraya*, Obstructive *Karmas*. The 5 thought-natures are, as they are found:—

I. In mundane soul; here there is उदय *Udaya*, operation of *Karmas* in all. Of course a mundane soul is one bound with *Karmas*.

The thought-nature of soul is of 4 kinds, according as it is the result of—

1. Subsidence merely.
2. Destruction merely.
3. Operation merely.
4. All three combined, of the *Karmas*.

and

5. Its own natural thought-activity, i. e., its soulness and its capacity or incapacity of deing liberated.

II. In Liberated souls there is no *Udaya of Karmas*, because there are no *Karmas* to operate. The soul rests in its own pure nature, in its own thought activity.

The क्षायिकभाव *Kshyikabhava* is identical with this, when all the *Karmas* have been destroyed. If only a few are destroyed, e.g. only right-belief-deluding *Karmas*, the mudane soul has क्षायिकभाव *Kshayikabhava* proper, which, of course, is not identical with *Parinamikabhava*.

Thus Liberated souls have 2 thought-activities:—

1. That which arises from the destruction of all *Karmas*; and
2. Their own pure self-thought-activity. Bhava is the nature of the soul as affected by *Karmas*. In its own pure nature it has its own *bhava*, the *Parinamika*. But in mundane souls, the soul is found bound with matter. This matter is constantly changing. The change corresponds with a change in the soul also. The character of this change is the cause of the different *Bhavas* in the soul.

Note— That of five thought-natures] each one of the first 3 is found in innumerable-fold souls compared with the one preceding it. In the 4th and 5th are found infinitely more souls than the third. Thus Subsidential thought-nature is found in the least and Parinamika in the greatest number of souls.

Note—That the first 2 natures can arise only in a soul capable of attaining liberation; never in any other.

Note—That there is subsidence only of the deluding *Karma* (*Mohaniya*), and never of any other. Destruction of all the eight. Destruction subsidence only of four destructive *Karmas*, Operation of all the eight.

SUTRA 2

द्विनवाष्टादशैक-विंशति-त्रिभेदा यथाक्रमम् ॥ २ ॥

Dwinawastadasaikavinsatitribheda Yathakramam.

(They are) of two, nine, eighteen twenty-one and three kinds respectively.

SUTRA 3

सम्यक्त्वचारित्रे ॥ ३ ॥

Samyaktvacharitre.

(The two kinds are) belief (and) conduct.

Note--(1) (औपशमिक सम्यक्त्व *Aupashamika Samyaktva*), subsidential right-belief, i. e., right-belief due to the subsidence of Darshana-mohaniya, right-belief-deluding *Karmas*, and the four अनन्तानुबंधि कषाय *Ananta-nubandhi-Kasayas*, i. e., anger, pride, deceit, greed, which feed these *Karmas* i. e., the error-feeding-passions.

(2) औपशमिकचारित्र *Aupsamika* charitra, subsidential right conduct i.e., right conduct caused by the subsidence of चरित्र मोहनीय *Charitra-mohaniya*, right-conduct-deluding *Karmas*.

Subsidential belief arises as follows :—

(1) In hellish beings, it can arise a little less than 48 minutes (one *antramuhurta*) after their birth by उपपाद *upapada* instantaneous rise. The external causes are :

Up to 3rd hell, memory of past incarnations.

Hearing the preachings by friendly celestials visiting them.

Suffering too much pain.

The rest of hells have only 2, i. e., the above leaving out Preaching.

(2) In-human beings, it can arise from 4 to 8 days after their birth. The external causes are.

Memory.

Preaching.

Sight of *Tirthankara's* image.

(3) In human beings, 8 years after birth. The causes are same as in sub-human beings.

(4) In celestial beings, one *antaramuhurta* after their birth. The external causes are :

Up to 12th heaven, Memory,

Preaching,

Sight of *Tirthankara's* glory.

Sight of Supernatural powers of celestial beings.

From 12th to 16th, heaven, the above 4 except the last. In the 9 *graiveyakas*, the first two only, Memory and Preaching.

SUTRA 4

ज्ञानदर्शनदानलाभभोगोपभोगवीर्याणि च ॥४॥

Jnanadarsanadanalabha bhogopabhogaviryani cha.

(The nine kinds are:) Knowledge, conation, charity, gain, enjoyment, re-enjoyment, power and (belief and conduct).

1. क्षायिक ज्ञान (*Kshayikajnana*), Destructive, purified, or perfect knowledge due to the destruction of knowledge obscuring (Jnanavarniya) *Karmas*.

2. क्षायिक दर्शन (*Kshayikadarshana*), Destructive, purified or perfect conation due to the destruction of the *Karmas* which obscure it, i. e, of दर्शना वरणीय कर्म *Darshana-varniya Karmas.*

3 क्षायिक दान (*Kshayikadana*). Destructive or purified charity. Bestowal of fearlessness etc. due to destruction or purification caused by destruction of charity-obstructive Karmas, e. g, the soul's, capacity of removing from all living beings, all kinds of apprehension of any veil as proceeding from himself. It is caused by the destruction of all Karmas, दानान्तराय *Danantraya*, which obstruct the exercise of this capacity.

4. क्षायिक लाभ (*Kshayikalabha*), Destructive or purified gain. Infinite gain due to purification caused by the destruction of all *Labhantaraya* or gain obstructive *Karmas*. e. g, a man with perfect knowledge (i. e. केवली omniscient Kevali) always assimilates the molecules of fine quasikarmic, matter.

5. क्षायिक भोग (*Kshayika bhoga*). Destructive or purified enjoyment. Infinite attainment of consumable objects due to purification caused by the destruction of all भोगान्तराय *Bhogantaraya* or enjoyment-obstructive-*Karmas*. This becomes the cause of miraculous manifestations such as the shower of flowers, by celestial beings etc.

6. क्षायिक उपभोग (*Kshayikaupabhoga*). Destructive or purified re-enjoyment. Infinite attainment of nonconsumable objects due to purification cuased by the destruction of all उपभोग अंतराय *Upabhogantaraya*, re-enjoyment obstructive *Karma*. This becomes the cause of the miraculous throne, canopy etc, etc.

7. क्षायिक वीर्य (*Ksahyikavirya*). Destructive or purified power. Infinite power due to purification caused by the destruction of all वीर्यान्तराय *Viryantaraya* or power-obstructive *Karmas.*

8. क्षायिक सम्यक्त्व (*Kshayika Samyaktva*). Destructive, Purified or perfect-right-belief i. e, perfect belief due to the destruction of three sorts of right-belief-deluding Karmas (i. e, of *Karmas* causing

मिथ्यात्व *Mithyatva*, wrong belief, सम्यक्त्वमिथ्यात्व मिश्रप्रकृति *Samyaktva Mithyatva mixed* right-wrong belief and सम्यक्त्व प्रकृतिमिथ्यात्व *Samyaktva Prakriti-Mithyatva*, right-belief clouded by the slightest wrong belief) and the four अनन्तानुबन्धिकषाय *Anantanubandhi Kashayas* i. e, the error-feeding passions of Anger, Pride, Deceit and Greed which feed the above.

9. क्षायिक चारित्र (*Kshayjkacharitra*). Destructive, purified or perfect, right conduct, due to purification caused by the total destruction of right conduct-deluding Karmas, Charitra Mohaniya.

SUTRA 5.

ज्ञानाज्ञानदर्शनलब्धयश्चतुस्त्रित्रिपंचभेदाःसम्यक्त्वचारित्रसयंमासंयमाश्च ॥५॥

Jnanasnadarsanalabhayaschatustritripanchabhedah Samyaktvacharitrasanyamasamamamscha.

(The 18 kinds are)—4 kinds of (right) Knowledgc, 3 wrong Knowledge 3 conations, 5 attainments, right-belief, conduct, and control-non-control.

Note-K-Kshaypashamika i.e., Destructive-subsidential, Kshayopasham, is destruction-subsidence of सर्वघाति स्पर्द्धक Sarvaghati spardhaka i. e., of Karmic-matter which totally obscures; and the operation of देशघातिस्पर्द्धक Deshaghati spardhaka, i. e. Karmic-matter the operation of which obscures only partially.

(4) क्षायोपशमिकज्ञान (*KshayopashamikaJnana*). i. e., K-right- knowledge (it is of) 4 (kinds)-1. Mati, Sensitive, 2. Sruta Scriptural, 3. Avadhi, Visual and 4. Manahparyaya, mental).

(3) क्षायोपशमिकअज्ञान (K) Ajnana, (i, e., K. wrong knowledge. It is of 3 kinds. 1. कुमति *Kumati*, wrong-sensitive knowledge. 2. कुश्रुत *Kusruta*, wrong-scriptural knowledge, and 3. कुअवधि Kuavadhi, wrong visual knowledge. The last is also called विभंगज्ञान *Vi-bhanga Jnana*, wrong visual knowledge.

(3) क्षायोपशमिकदर्शन (K) *Darshana*, (i. e., K. Conation). It is of three kinds : 1. चक्षु *Chakshu*, Ocular, by mean of the eye.

2. अचक्षु Achakshu, non-ocular, by means of the other senses and mind.

3. अवधि *Avadhi*, visual; They precede their respective knowledge.

(5) क्षायोपशमिकलब्धि (K) *Labdhi*, i. e., K. attainment, acquisition. It is of 5 kinds:—

1. दान *Dana*, charity of 4 kinds-food, medicine, konwledge and fearlessness.

2. लाभ *Labha*, gain.

3. भोग *Bhoga*, enjoyment of consumable things.
4. उपभोग *Upabhoga*, re-enjoyment or enjoyment of non-consumable things.

(5) वीर्य *Virya*, power.

All these are imperfect, because they are due only to partial destruction subsidence and operation of their respective अन्तराय *Antaraya*, obstructive *karmas*.

(1) क्षायोपशमिकसम्यक्त्व (K) *Samyaktva* i. e., K. right-belief. This is imperfect because it is due to the destruction or subsidence of मिथ्यात्व *Mithyatva*, and सम्यक्त्वमिथ्यात्व *Samyaktvamithyatva*, i. e., wrong, and mixed right-wrong-belief deluding *Karmas*, and of the four error-feeding passions, anger, pride, deceit, and greed called अनन्तानुबंधीकषाय *Anantanubandhi Kashaya* and which feed the above *Karmas* and by the operation of सम्यक्त्व प्रकृतिमिथ्यात्व *Samyaktva-prakritimithyatva*, i. e., right-belief slightly clouded by wrong belief.

(1) क्षायोपशमिकचारित्र (K) *Charitra* i. e., K. right conduct. Imperfect because it is due to the partial destruction, subsidence and operation of right-conduct deluding *Karmas* and

(1) क्षायोपशमिक संयमासंयम (K) *Samyama-Samyama* (i. e.) K. control-non-control. Taking only partial vows, It is due to the destruction or subsidence of अनन्तानुबंधी *Anantanubandhi*, error-feeding and अप्रत्याख्यान *Apratyakhyana*, partial vow preventing कषाय 18 *Kashayas* or the passions of anger, pride deceit and greed, and by the operation of the remaining kinds of passions.

SUTRA 6

गतिकषायलिंगमिथ्यादर्शनाऽज्ञानाऽसंयताऽसिद्धलेश्याश्चतुश्चतुस्त्र्येकैकैकैकषड्भेदाः ॥६॥

Gatikashayalingamithyadarshanainanasamyatasiddhaleshya schatuschatrustyekaikaikaikasadbhedah

(The 21 are) :—

4 kinds of condition,
4 passions,
3 sexes,
1 wrong-belief,
1 ignorance,
1 vowlessness,
1 non-liberation

6 paints.

The 21 kinds of thought-activity due to the operation of *Karmas*, relate to:—

1. गति *Gati*. Condition of existence, of 4 kinds:—
   (1) नरक *Naraka*, hellish.
   (2) तिर्यञ्च *Tiryancha*, sub human.
   (3) मनुष्य *Manushya*, human; and
   (4) देव *Deva*, celestial.
2. कषाय *Kashayas*. Passions of 4 kinds:
   (1) क्रोध *Krodha*, anger ;
   (2) मान *Mana*, pride ;
   (3) माया *Maya*, deceit; and
   (4) लोभ *Lobha*, greed.
3. लिंग *Linga*. Sexes of 3 kinds :
   (1) स्त्रीवेद *Stri-veda*, Feminine inclinations :
   (2) पुरुषवेद *Purushaveda*, Masculine inclinations :
   (3) नपुंसकवेद *Napunsaka veda*, Common or neuter inclination:

   (4) मिथ्यादर्शन *Mithya-darshana*. wrong belief.
   (5) अज्ञान *Ajnana*. Ignorance.
   (6) असंयत *Asanyata*. Vowlessness or non-controls.
   (6) असिद्ध *Asiddha*. Unliberatedness.
   (8) लेश्या *Leshya*. Through points of 6 kinds:—
   (1) कृष्ण *Krishna*, black;
   (2) नील *Nila*, blue;
   (3) कापोत *Kapota*, grey;
   (4) पीत *Pita*, yellow;
   (5) पद्म *Padma*, pink; and
   (6) शुक्ल *Sukla*, white.

SUTRA 7.

जीवभव्याऽभव्यत्वानि च ॥७॥

Jivabbavyabhavytvani cha

(The 3 kinds of the soul's natural thought-activity are:)

1. जीवत्व. *Jivatva*. Consciousness, livingness, or soulness in a soul.

(2) भव्यत्व *Bhavyatva*. Capacity of being liberated.

3. अभव्यत्व *Abhavyatva*. Incapacity of becoming liberated.

Pure Jivatva जीवत्व is limited to the, सिद्ध *Siddhas*. Mundane

souls must have *Jivatva* but alleged with Bhavyatva on Abhavyatva. These 3 are peculiar to Jiva. च "*cha*", refers to those attributes which Jiva has in common with non-Jivas, as:—

अस्तित्व *Astitya*. Isness.

द्रव्यत्व *Dravyatva*. Being a substance, changeability.

प्रदेशत्व *Pradeshatva*. Capacity to occupy space, etc., etc. (see Chapter V, Sutra 2.)

SUTRA 8

उपयोगो लक्षणम् ॥ ८ ॥

Upayoga lakshanam.

The Lakshna or differentia of soul (is) Upayoga, attention, consciousness, attentiveness.

लक्ष्य *Lakshya* is that of which the differentia is.

लक्षण *Lakshna* is: आत्मभूत *Atambhuta*, inseparable, and अनात्मभूत *Anatmabhuta*, separ able. As *Jivatva* is an inseparable but a celestial condition of existence is a separable quality of the soul.

SUTRA 9

स द्विविधोऽष्टचतुर्भेदः ॥ ९ ॥

Sa dvidhostachaturbhedah,

(Attention is of) 2 kinds which is subdivided into 8 and 4 kinds respectively :

ज्ञानोपयोग *Jnanapyoga*-knowledge-attention. It is of 8 kinds, relating to 5 kinds of right and 3 kinds of wrong knowledge.

दर्शनोपयोग *Darshanopayoga*, conation-attention. It is of 4 kinds relating to 4 kinds of conation, viz, *Chakshu, Achakshu, Avadhi* and *Kevala*, i. e., ocular, non-ocular, visual and perfect, conation respectively).

उपयोग *Upayoga*, is a modification of consciousness, which is an essential attribute of the soul. Thus attentiveness is a kind of consciousness. Consciousness is a characteristic of the knower, the soul, consciousness is not mere passive or potential knowledge, nor is it merely a capacity to know. It is active. It is related to the self. It means that the soul is aware that it conates or knows something about itself or the non-self. Attentiveness is only the direction or tendency of consciousness to apprehend or comprehend a

thing. If it is directed merely to an awareness that something is present to it but cannot be described. It is *Darshanopayoga*, if it is directed to know this something definitaly, it is ज्ञानोपयोग *Jnanopayoga.*

Attentiveness is essential to conation and knowledge. There can be no conation or knowledge without attention. There can be conation without knowledge. There can be no knowledge without ultimate conation of some kind or other. There can be no attention without consciousness.

Thus the stages of knowledge may be received to be consciosuness, Conation-Attention, Conation, Knowledge-Attention and knowledge.

SUTRA 10

संसारिणो मुक्ताश्च ॥ १० ॥

Samsarino muktascha.

(They are of 2 kinds:)

संसारी *Samsari*, mundane and मुक्त *Mukta*, Liberated souls. Mundance [souls wander in 5 kinds of परिवर्तन *Parivartana*, cycle of wandering:—

(1) द्रव्यपरिवर्तन *Dravya-parivartana*, matter cycle.

It is of two kinds, quasi-karmic and karmic नोकर्म No-karma, quasi-karmic is the time which the soul takes in renewing exactly the same set of a particular number and quality of molecules, as it took once. Quasi-karmic.

कर्म *Karma* or karmic, is the time taken in renewing exactly the same set of a particular number and quality of 8 karmas, as the soul took in once. The time taken in both of these is called one matter cycle or द्रव्य *Dravya* or पुद्गल, *Pudgala*, परिवर्तन *Parivartna.* For example a soul takes on a body to day, with its quasi-karmic and karmic matter. It goes on changing both. When in the couse of its changes, it again chances to take on a similar body with similar quasi-karmic and karmic-matter, it is said to have completed one matter cycle (Dravya-parivartana).

(2) क्षेत्र परिवर्तन *Kshetra-Parivartna.* Space Cycle. The time taken by one soul in going once round every single point of space in the Universe consecutively beginning from the foot of Mount Meru.

(3) कालपरिवर्तन *Kalo parivartna.* Time Cycle, e. g., a soul is born in the first समय *Samaya*, or instant of an अवसर्पिणी *Avarpini*, then in the 2nd *Samaya* of another (next or any other) Avasarpini, then in

the 2nd samaya of a third, and so on, till in the last samaya it is born in the last samaya of a new Avasarpini. Similarly it must be born in उत्सर्पिणी Utsarpini, eras. Then it must die in each samaya of the two eras like the above. The time taken to go through all this is a Time Cycle (***Kalaparivartna***).

(4) भवपरिवर्तन *Bhavaprivartna.* Incarnation Cycle, e.g., a soul is born in hell with the minimum age of 10,000 years. He is reborn again (after other births) in hell with 10,000 years age. This goes on as many times as there are samayas in 10.000 years. Then he is reborn there with an age of 40,000 years, and one samaya, then with an age of 10,000 years, and 2 samayas, and thus at every birth he adds one samaya till he is born with the maximum age of 33 सागर *Sagaras.* The time taken is called Hellish Cycle. Similarly with the Celestial Cycle, but there the minimum is 10,000 years and the maximum is only 31 Sagaras upto the 9th ग्रैवेयक *Graiveyaka.*

In the Sub-human and human-Cycles the minimum is one अंतर्मुहूर्त *antarmahurta,* and the maximum is 3 पल्य *palyas.* The procedure is the same as in Hellish and Celestial Cycles.

The time taken in all these four cycles, is called one Incarnation Cycle.

(5) भावपरिवर्तन *Bhava-pariwartana.* Thought Cycle In-numerable units of soul's योगस्थान, *Yoga-Sthana,* Vibratory activity, make one अनुभाग बन्ध अध्यवसाय स्थान *Anubhaga-bandha Adhyavasaya Sthana,* or a degree of the passion which determines intensity or bondage. In-numerable × in-numerable, *Anubhaga-bandhas* make one कषाय अध्यवसाय स्थान, *Kashaya Adhyavasaya Sthana,* i.e., one degree of passion which determines the duration of bondage. In-numerable × in numerable *Kashaya,* etc., make one जघन्यस्थितिबंध *Jaghanya-sthiti-bandha,* i. e., minimum duration of bondage in a rational wrong-believing person. This is अन्त: कोड़ा कोड़ी सागर *Antah crore × crore sagars.* One स्थिति *Sthiti* needs that the soul should pass through every one of the in-numerable योगस्थान, *Yog-sthanas,* to earn one अनुभागबन्ध *Anubhaga-bandha* and then so on, to earn one *Sthiti.* Thus it should go up to the maximum duration of each one of the 8 Karmas, of course adding only one samaya at each step onwards from the minimum duration. When it has thus gone through the 8 *karmas* and their 148 divisions, it is said to have done one, Thought-Cycle (Bhava-parivartana).

In-numeral and Infinite numbers can be easily realised by a consideration of recuring decimals in dividing 10/3 3.333 ad inf., we get an infinite quotient, or of the famous relation of the circumference of

a circle to its diameter, $\pi = 22/7$ or of the square root $2(\sqrt{2})$; which may be properly said to represent an in-numberable quotient. In the science of Arithmetic these are called "ir-rational" numbers.

SUTRA 11

समनस्कामनस्काः ॥११॥

Samanaskamanaskah.

(The mudane souls are of 2 kinds:)

समनस्क *Samanaska.* Rational, those who have a mind; i. e., the faculty of distigushing right and wrong.

अमनस्क *Amanasku.* Ir-rational, those who have no mind.

मन *Mana,* mind in द्रव्यमन *dravya-mana,* objective mind. It is in the region of the हृदय *heart* like an 8 petalled flower made of मनोवर्गणा *Manovargana,* or very fine mind molecules.

भावमन *Bhava-mana,* subjective mind is the soul's capacity to make use of the objective mind.

Subjective mind means the destruction subsidence of the *Karma* which obscures the quasi-sense or mind, (*no-Indriyaavarana Karma*), (*See Jiva Kanda of Gommatsara Gatha 659*).

The signs of rationality are :- capacity of receiving instruction (*Siksha*), understanding, actions (*Kriya*); preaching (*Upadesha*), and recitation (*alapa*). (J. K. 660)

A rational soul-investigates before acting what ought or ought not to be done; distingushed between things as they are and as they are not in reality. He also comes to you on being called by his name. (J. K. 661)

SUTRA 12

संसारिणस्त्रसस्थावराः ॥१२॥

Sansarinastrasathavarah.

The mundane souls (are of 2 kinds from another point of view;)

त्रस *Trasa,* Mobile. Many-sensed, i.e., having a body with more than one sence.

स्थावर *Sthavara,* Immobile, one-sensed, i. e, having only the sense of touch. Mobile souls are those which being in fear, have the capacity of moving away from the object of fear. Immobile souls do not have this capacity.

SUTRA 13

पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥१३॥

Prithivyaptejo vayu vanaspatayah sthavarah.

Immobile (one sensed souls) (are of 5 kinds,)

(1) पृथ्वी *Prithvi*, earth-bodied,

(2) अप *Ap*, water bodied,

(3) तेज *teja*, fire bodied,

(4) वायु *Vayu*, air-bodied, and

(5) वनस्पति *Vanaspati*, Vegetable-bodied.

Each of these is considered in 3 aspects, e:g.. the earth souls :-
Take earth-bodied :-

(2) पृथ्वी कायिक *Prithvi-kayika*, as embedied in matter; as earth bodied soul.

(3) पृथ्वीकाय *Prithvi-kaya*, as material body, as, the body without soul. It is dead earth after the soul has left it.

(4) पृथ्वीजीव *Prithvi-jiva*, as an earth-soul, as the soul which is to be embodied in the earth, but is now in विग्रहगति *vigrahagati* or in transition from one existance to another. Similarly *apajiva*, *apakaya* and *apakayika*, etc.

The maximum size of the body of an earth, water, fire and air-soul is an innumberble part of a cubic finger. Therefore it is quite inivisble. We see it only in a mass. Take a glass of fresh water. Every drop of it is a mass of many water-bodied souls. The many minute animalculae seem under the microscope are foreign or other souls. They are not water bodied souls. Water-bodied souls have water and that alone the matter of their bodies. Similarly the earth etc, souls.

As to the forms, the bodies of earth, water, fire and air souls, they are respectively oval like a pea of masoora (seed), round like a drop of water, long cylindrical with pointed tips like a collection of needless, and oblong like a flog. (J.K. 22).

SUTRA 14

द्वीन्द्रियादयस्त्रसाः

Dvindriyadatastrasah.

(Mobile or many suited souls:)

With 2 senses, etc., i.e,

With 3 senses

„ 4 „

„ 5 „ without mind, अमनस्क *Amanaska,* ir-rational and

„ „ „ with mind, समनस्क *Samanaska,* rational.

Note, on प्राण *Pranah,* vitalities. Vitality is a from of consciousness as manifested through a body of a mundane soul.

There are 10 kinds of *Prana,* of vitality, i.e., the 5 senses 3, powers of mind, body and speech; age and respiration.

The one sensed souls have 4 vitalities, viz, touch, power of body, age and respiration.

The two sensed souls add to these 4, the senses of taste and power of speech.

The three sensed souls add to these 6, the sense of smell.

The four sensed souls add to these 7, the sense of sight.

The five-sensed rational souls add to these 8, the sense of hearing.

The five sensed irrational souls add to these 9, the power of mind.

SUTRA 15

पञ्चेन्द्रियाणि

Panchendriyani.

The senses are five,

SUTRA 16

द्विविधानि ॥१६॥

Dvividhani.

(They are of) 2 kinds:—

(1) द्रव्येन्द्रिय *Dravvendriya,* objective-senses, sense-organs; and

(2) भावेन्द्रिय *Bhavendryia,* subjective-senses; sense-faculties,

SUTRA 17

निर्वृत्युपकरणे द्रव्येन्द्रियम् ॥१७॥

Nirvrittyupakaranedravyendriyani.

Objective senses or sense-organs (have a two-fold fotmation);—

(1) निर्वृत्ति *Nirvriti*, (the organ itself, e. g., the pupil of the eye.)

(2) उपकरण *Upakarana*, (its Protecting environment, e. g., the eye-lid, etc.).

Each formation is of 2 kinds : अन्तरंग *Antaranga*, internal, and *Vahiranga* बहिरंग, external.

Internal organ means the soul itself which is co-extensive with and of the same form as the organ in which it incarnates.

External organ means the material organ which is permeated by the internal organ or the soul.

Internal environment, is the matter immediately surrounding the organ, e.g., the corner of the eye.

External environment is the matter which is not so immediately situated with reference to the organ, as the eye-lid.

SUTRA 18

लब्ध्युपयोगौ भावेन्द्रियम् ॥१८॥

Labdhyupayogobhavendriyam.

Bhavendriyas subjective sense, sense-faculties (are of 2 kinds:—

(1) लब्धि *Labdhi*, (it is the attainment of mainifestation of the sense faculty by the partial destruction, subsidence and operation of the knowledge-obscuring karma relating to that sense.)

(2) उपयोग *Upayoga*, (the conscious attention of the soul directed to that sense.)

SUTRA 19

स्पर्शनरसनघ्राणचक्षुः श्रोत्राणि ॥१९॥

Sparsanarasanaghrana chakshusrotrani.

(The senses are:)

स्पर्शन *Sparshana* Organ of Touch, i. e.. the skin, the whole body.
रसन *Rasana*, „ Taste „ tongue.
घ्राण *Ghrana*, „ Smell „ nose.
चक्षु *Chakshu*, „ Sight „ eyes.
श्रोत्र *Shrotra*, „ Hearing „ ears.

SUTRA 20

स्पर्शरसगन्धवर्णशब्दास्तदर्थाः ॥ २० ॥

Sparsarasagandhvarnasabdastadarthah.

The functions (of the 5 senses are to determine the various kinds of) touch, taste, smell, colour, and sound (respectively).

स्पर्श *Sparsha*, Touch is of 8 kinds: उष्ण *Usna*, hot; शीत *Sita* Cold; रूक्ष, *Ruksha*, rough; स्निग्ध *Snigdha*, Smooth; कोमल *Komala*, soft; कठोर *Kathora*, hard; लघु *Laghu*, light; and गुरु *Guru*, heavy.

रस *Rasa*, Taste, is of 5 kinds : तिक्त *Tikta*, pungent; अम्ल *Amla*, acid; कटु, *Katu*, bitter; मधुर *Madhur*, sweet; and कषाय *Kasaya*, astringent.

गन्ध *Gandha*, Smell is of 2 kinds: सुगन्ध *Sugandha*, sweet-smelling; fragrant, दुर्गन्ध *Durgandha*, bad-smelling; malodorous.

वर्ण *Varna*, Colour is of 5 kinds : कृष्ण *Krishna*, black; नील *Nila*. blue; पीत *Pita*, yellow, and शुक्ल *Sukla*, white; पद्म *Padma*, pink.

शब्द *Sabda*, sound; स्वर *Svara* is of 7 kinds : षड्ज *Sadja*; ऋषभ *Risabha*, गन्धार *Gandhara*, मध्यम *Madhyama*; पन्चम *Panchama*; धैवत *Dhavata* and निषाद *Nisadha*, i. e., the Do, re, me, fa, sol, la, si.

In all there are 27 main kinds, which can be combined in innuummerable combinations.

Note:—That in rational beings, mind also assists the senses in bringing knowledge to the soul.

SUTRA 21

श्रुतमनिन्द्रियस्य ॥ २१ ॥

Srutamanindriyasya.

(The function) of the mind (is the) cognition of Scriptural knowledge.

Note:— Scriptural knowledge of a short is possible among the souls without a mind also. (See Note under chapter 1, Sutra 30, above).

SUTRA 22

वनस्पत्यन्तानामेकम् ॥ २२ ॥

Vanaspatyan-tanamekam.

(The earth-bodied, water-bodied, fire-bodied, air-bodied,) up to

the vegetable-bodied, souls (have only) one (sense i. e., touch. They know only by means of touch).

SUTRA 23

कृमिपिपीलिकाभ्रमरमनुष्यादीनामेकैकवृद्धानि ॥ २३ ॥

Krimipipilikabhramaramanusyadinamekaikvriddhani.

Krimi, worms, etc., (have 2 senses : touch and taste).

Pipilika, ants, etc., [have 3 senses : touch taste and smell).

Bhramara, bumble-bee, etc, (have 4 senses : touch, taste, smell and sight).

Manushya, man etc., (have 5 senses . touch taste, smell, sight, and hearing).

Each (class has) one (sense), more than the one preceding it.

SUTRA 24

संज्ञिनः समनस्काः ॥ २४ ॥

Sanjninah samanaskah.

The rational (beings are also called)-

Sanjni, (i. e., one who has got sanjna-mind here).

Elsewhere it means, name, desire, knowledge, etc.

All the celestial, human and hellish beings are rational. Some 5 sensed sub-humans are also rational, such as cow, horse, ape, pigeon serpents, etc.

SUTRA 25

विग्रहगतौ कर्मयोगः ॥२५॥

Vigrahagataukarma-yogah.

In *Vigrahagati* transmigration, (i. *e.*, the passage of the soul from one incarnation to another, there is only) *Karmic* body vibration (*Karma Yoga*), by which the electric and *Karmic* molecules are attracted by the soul.

SUTRA 26

अनुश्रेणि गतिः ॥ २६ ॥

Anusrenigatih.

(In *Vigraha-gati*, transmigration, or passage from one incarnation to another, the soul's) movement (is always) in a straight line.

श्रेणि *Sreni*, a straight line of spatial units from end to end) parallel with one of the 6 directions :

East-West, North-South, up and down, either way.

An indivisible atom of matter (परमाणु *Parmanu*,) can go straight from the lowest limit of the Universe to its highest point i. e., a distance of 14 राजु *Rajus*, in one samaya.

SUTRA 27

अविग्रहा जीवस्य ॥ २७ ॥

Avigrahajivasya.

(The soul in its pure condition, i. e., the liberated) soul has (a straight upward) vertical movement, the movement is called अविग्रहा *avigraha*, because it is quite direct and upward, vertical and there is no turning in it.)

SUTRA 28

विग्रहवती च संसारिणः प्राक्चतुर्भ्यः ॥ २८ ॥

Vigrahcvatichasansarinah prakchaturbhayah.

Vigrahavati or passage from one incarnation to another of a mundane soul (takes place) before 4 (*Samay* as at the most).

A समय, *Samaya* is the time taken by an atom of matter in passing from one प्रदेश, i.e. point of space, to the next.

Why 4 *Samyas* ? The soul takes one *samaya* in going in one direction. Each turning means one *Samaya*. In the Universe there can not possibly be more than 3 turnings, necessary for the soul's passage. Therefore 3 *samayas* or less than 4 *samayas* are enough for the most crooked passage. In the fourth *samaya* the soul must incarnate in its new body.

SUTRA 29.

एकसमयाऽविग्रहा ॥ २९ ॥

Ekasamayavigraha.

Where the passage is straight and there is no turning, it takes only one *samaya*.

Even an atom of matter in going from one end of the Universe to the other in a straight, upward or vertical direction, takes only one *Samaya* if it goes fastest.

SUTRA 30.

एकं द्वौ त्रीन्वानाहारकः ॥ ३० ॥

Ekamdvautrinvanaharakah.

(In the) one, two or three (*Samayas* of its passage, the soul remains) अनाहारक, *Anaharaka*, non-assismilative, (that is, does not attract the molecules of *aharaka*, assimilative matter of which the external bodies, *i.e.*, the physical, fluid and *aharaka* bodies, are formed.)

(Note that only *karmayoga* takes place, i. e., only *Karmic* electric matter is attracted. See सू. *Sutra* 25 *Supra*.)

Note also that in a straight passage of the soul, one *samaya* is taken in leaving one body and occupying the other. And in the passage, the soul continues to be *aharaka*, although in the passage itself, it is not necessary for it to attract *no-karmic* molecules, as it leaves, the molecules already attracted in its last body and will attract a fresh batch in the new body which it is going to put on in the same *samaya*.

SUTRA 31.

सम्मूर्छनगर्भोपपादा जन्म ॥ ३१ ॥

Sammurchhanagarbhopapadajanma.

(Birth is of 3 kinds.)

सम्मूर्छन, *Sammurchana*, spontaneous generation. It is the result of surrounding matter combining and forming the physical body for the incarnating soul.

गर्भ *Garbha*. Uterine birth. It is the forming of the physical body by the union and development of father's seed and mother's blood in the womb of the female. In the language of Embryology, by

the union between a sperm and an ovum, resulting into a fusion of the two cells into one single cell, called the 'fertilised ovum.'

उपपाद *Upapada*. Instantaneous Rise. (Instantaneous grouping together of the वैक्रियक, *Vaikriyaka*, matter to form the *Vaikriyaka* or fluid body, which is peculiar to hellish and celestial beings.)

SUTRA 32.

सचित्तशीतसंवृताः सेतरा मिश्राश्चैकशस्तद्योनयः ॥ ३२ ॥

Sachittasitasamvritah setaramisraschaikasastadyonayah.

Living matter, cold, covered, with their opposities, and the combination of each (pair) (are) their nuclei or birth places. (योनि ,*yoni*, nucleus, the material environment in which the incarnating soul finds lodgment, is of 9 kinds:—

सचित्त *Sachitta*, of living matter, as the stomach, in which worms may appear.

अचित्त, *Achitta*; of matter only with no life ; as a wall or table in which mosquitoes may be generated.

सचित्ताचित्त, *Sachittachitta*, of living and dead matter; as lice in a slut's blouse or hat. The person is living but the blouse or hat is dead-matter.

शीत, *Shita*, cold. Some microbes take birth on account of cold.

उष्ण *Ushna*, Hot. Some microbes take birth on account of heat.

शीतोष्ण, *Sihtoshna*. Where life is generated by the co-existense of cold and heat.

As the heat of sun breeding gnats in a stagnant pool of water.

संवृत, *Samvraita*, Covered. As fruit may go bad and breed germs in it. if it is kept packed for a long time.

विवृत, *Vivrata*, Exposed. As moss in a piece of water.

संवृत विवृत, *Samvrata-vivrita*. Part exposed and part covered.

The hellish and celestial beings take birth in अचित्तयोनि, *achitta-yonis*.

Souls taking birth from a womb, employ a सचित्ताचित्त योनि *Sachitta-chitta-yoni*.

सम्मूर्छन, *Sammurchanas*, employ *sachitta, achitta,* and *sachittachittayonis*.

Hellish (नारकी) and celestial beings (देव) have hot and cold (some one and some the other) nucleus.

Fire-bodied souls (तेजस्कायजीवाः) have a hot one. The others have hot or cold or mixed.

Hellish, celestial and immobile beings have a covered nucleus. The विकलत्रय, *Vikalatraya*, i. e., from 2 to 4 sensed beings have an open-covered nucleus.

The different combinations of these *yonis* yield 8400000, योनि, *yonis* as follows:—

नित्यनिगोद, *Nitya nigoda*, souls which have never yet come out of a condition of common vegetables, where many souls occupy one body, as a potato :

Their *yonis* are	7,00,000
इतर निगोद, *Itaranigoda*, souls which have gone back to *nigod*	7,00,000
पृथ्वी कायिक, earth-bodied ; अपकायिक, water-bodied; तेज कायिक, fire-bodied , and वायु कायिक, air-bodied, all four each 7,00,000 —— ——	28,00,000
वनस्पति कायिक, Vegetables, (Trees, etc.) except *nigoda*.	10,00,000

For स्थावर *sthavaras* sould		... ...	5200000
,, द्विइंद्रिय,	2 sensed	... ...	200000
,, त्रि, ,,	3 ,,	... ...	200000
,, चतु ,,	4 ,,	... ...	200000
,, पंच , ,,	5 ,, animals	... ...	400000
,, ,, ,,	5 ,, human beings	... ...	1400000
,, देवा:	celestial beings	... ...	400000
,, नारक:,,	hellish	... ...	400000
		Total ...	8400000

SUTRA 33.

जरायुजाण्डजपोतानां गर्भ: ३३॥

Jarayujandajapotanam garbhah.

Uterine birth (is of 3 kinds.)

जरायुज, *Jarayuja*, Umbilical (Birth in a yolk, sack, flesh envelope, like a human child)

अण्डज, *Andaja*, Incubatory. (Birth from a shell like an egg.)

पोत, *Pota*, Unumbilical. (Birth without any sack or shell, like a cub of a lion or a kitten.)

SUTRA 34

देवनारकाणामुपपादः ॥३४॥

Devanarakanamupapadah.

Upapada, i,e, birth by instantaneous rise (is) peculiar to hellish and celestial beings.

SUTRA 35

शेषाणां सम्मूर्छनम् ॥३५॥

Sesanamsammurchhanam

All the rest, (i e, except those born by embroyonic birth and instsaneous rise are) सम्मूर्छन *Sammurchhana,* born by spontaneous generation,

SUTRA 36

औदारिकवैक्रियिकाहारकतैजसकार्मणानि शरीराणि ॥३६॥

Audarikavaikriyikaharaktaijasakarmani sarirani.

The bodies are of 5 kinds —

1 औदारिक, *Audarika,* the physical (body of all men and animals)

2. वैक्रियक, *Vaikriyika,* Fluid. (The body of hellish and celestial beings, which they can change at will)

3. आहारक, *Aharaka,* assimilative (the spiritual man like emanation from the head of a saint in doubt, etc.)

4. तैजस, *Taijasa* Electric (body of mundane souls formed of fine molecules of electric matter called *Taijasa Vargana*)

5. कार्मण, *Karmana Karmic* (body of mundane souls, made of fine molecules of *Karmic* matter called *Karmana Varganas.* कार्मण वर्गणा)

The first 3 bodies are made of *Aharaka Vargana,* molecules of assimilative matter.

SUTRA 37

परं परंसूक्ष्मम् ॥३७॥

Param paramsuksmam.

(Of these 5 bodies) each successive one (is) finer, i.e., subtler (than the one preceding it.)

SUTRA 38

प्रदेशतोऽसंख्येयगुणं प्राक्तैजसात् ॥३८॥

Pradesatosamkhyeyagunam praktaijasat.

(From the 1st to the 3rd body, i.e.) up to the Electric body (each one has) innumerable times the number of atoms (which are in the one preceding it.)

SUTRA 39

अनन्तगुणे परे ॥३९॥

Anantagune pare.

Of the last two (i. e., the electric and the *Karmic* bodies, each one compared with the body immediately preceding it has an) infinite-fold (number of atoms)

SUTRA 40

अप्रतीघाते ॥४०॥

Apratighate.

(The electric and *Karmic* bodies are) unpreventible (in their passage, i.e., they can penetrate and permeate upto the end of the (Universe.)

The Fluid (वैक्रियक) and *Aharak* (आहारक) assimilative bodies can also penetrate but at some places they can not. Their penetrative does not extend beyond (त्रस नाड़ी) *Trasa nadi*, the mobile channel beyond where mobile souls are not found

SUTRA 41

अनादिसम्बन्धे च ॥ ४१ ॥

Anadi Sambandhe cha.

And their connection, (i.e., of the electric and the *karmic* bodies with the soul is) without beginning. That is, these two are always found in every soul and are absent only in liberated souls (सिद्धा:) But of course, being material, they are always discarding their old constituent particles and attracting and assimilating new particles in the place of the old. From this point of view, a particular electric or *karmic* body is said to have a beginning.

SUTRA 42

सर्वस्य ॥ ४२ ॥

Sarvasya.

(The electric and the karmic bodies are always found) with all (*mundane* souls).

SUTRA 43

तदादीनि भाज्यानि युगपदेकस्याचतुर्भ्यः ॥ ४३ ॥

Tadadini bhajyani yugapadekasyachaturbhyah.

Along with these, (two i. e., the electric and the *karmic* bodies) in their distribution at one and the same time, with one soul (there can be utmost upto 4, (i.e., these two and one or two more bodies), i. *e.*, a soul can never have all the 5 bodies at once. Electric and *Karmic* bodies it must always have. But if it has more, it can add only one or two more as follows :-

In विग्रहगति, *Vigrahagati,* or passage from one incarnation to another, the soul has only 2 bodies, the तैजस, electric and the कार्मण, *Karmic.*

In human and sub-human condition of existence, the soul has 3, i.e., the electric, the *Karmic* and the physical bodies.

But the saints sometimes have these 3 and the आहारक *Aharara,* assimilative body also, i, e., 4 bodies at one and the same time. This is the highest limit.

The hellish and celestial being also have 3 bodies ; The electric, the *Karmic* and the fluid bodies.

SUTRA 44

निरुपभोगमन्त्यम् ॥ ४४ ॥

Nirupabhogamantyam.

The last (body, i. e., the *karmic* is) निरुपभोग *niruvabhoga*, i. e., can not be the means of enjoyment to the soul through the senses and the mind, as the physical body can be e, g., the *karmic* body bears no sound sees, no sights, etc.

Note—The तैजस electric body is like the *karmic* body *nirupabhoga.* There is no योग *yoga* on vibration or cause of attraction of subtle matter in it.

SUTRA 45.

गर्भसम्मूर्च्छनजमाद्यम् ॥ ४५ ॥

Garbhasammurchhanajamadyam

The first, (i. e., the physical body is produced along with the electric and the *karmic* bodies, in beings who are) born in the embryonic wayon (गर्भ) or by spontaneous generati (सम्मूर्छन).

SUTRA 46

औपपादिकं वैक्रियिकम् ॥ ४६ ॥

Aupapadikam Vaikriyikam

The fiuid body (is found along with the electric and the *karmic* bodies in those who are) born by उपपाद, instantaneous rise.

SUTRA 47

लब्धिप्रत्ययं च ॥ ४७ ॥

Labahipratyayan cha

And (fluid body can also be attained by other) cause. i. e., by a लब्धि, *labdhi*, attainment duc to special austerities.

But this is, of course, in exceptional circumstances.

SUTRA 48

तैजसमपि ॥ ४८ ॥

Taijasamapi

Even the elebtric (body can be product of special austerities.)

This takes place in two ways:—

(1) शुभ तैजस, *Subha taijasq.* Beneficent electric body, e.g., a saint with supernatural powers sees famine or plague, etc,, in a country and is moved to compassion. His austerities enable his electric body to overflow itself, and issuing out of his right shoulder go and to remove the causes of famine, plague, etc., and then come back and be reabsorbed in the same way in which it went out.

(2) अशुभ तैजस, *Asubha taijasa.* Maleficent electric body, e. g., the same saint being moved to anger, the duplicate body will go forth

from the left shoulder and having consumed the object of anger, will return to go into the saint and consume him also.

SUTRR 49

शुभं विशुद्धमव्याघाति चाहारकं प्रमत्तसंयतस्यैव ॥ ४९ ॥

Subham visuddhamavyoghati chaharakampramattasamyata syaiva

And the *Aharaka* body (is) beneficent pure and impreventible and found only in a *pramatta samyata* saint, (i. e., one in the 6th stage of spiritual development with imperfect now.)

It is (1) शुभ, *Subha,* (always) beneficent.

(2) विशुद्ध, *Vishuddha,* pure, (the production of meritorious karmas,) and.

(3) अव्याघाति, *Avyaghati*, unpreventible (by anything in its course,)

The आहारक शरीर, *Aharaka* body is the spiritual man like emanation that flames forth from the head of a saint when he wants to remove hisd oubt on some momentous and urgent point; the flaming from flashes across space, touches or sees the feet of some omniscient Lord (*kevalin*) or a saint with perfect scriptural knowledge (श्रुतकेवली *shruta kevalin,* like भद्रबाहु *Bhadrabahu*, the preceptor of चन्द्रगुप्त, Chandragupta Maurya) and thus having removed the doubt re-enters the saint's head.

All this is done, of course with lightning rapidity; but it never takes more than one *antarmuhurata*, i. e., 48 minutes, minus one instant.

SUTARA 50

नारकसम्मूर्च्छिनो नपुंसकानि ॥ ५० ॥

Narakasammurchhino napumsakani.

The hellish beings (and those who are) सम्मूर्छन, (*Sammurchana*) spontaneously generated (are of) a common or neuter sex.

SUTRA 51

न देवाः ॥ ५१ ॥

Na devah.

The celestial beings never (have a common sex. They are always masculine or feminine.)

SUTRA 52

शेषास्त्रिवेदाः ॥ ५२ ॥

Shasastrivedah.

The remaining (beings, i. e., those born of an embryo, have) 3 sexes, (i. e., they can be masculine, feminine or common).

लिंग, *linga* or sex is of 2 kinds :

द्रव्यलिंग, *Daravya linga,* objective sex, differentiating organs of the sexes ;

भावलिंग *Bhava Linga,* subjective sex, thought activity relating to sexual inclinations.

SUTRA 53

औपपादिक चरमोत्तमदेहाऽसंख्येयवर्षायुषोऽनपवर्त्यायुषः ॥ ५३ ॥

Aupapadika charamottamadehasamkhyeyavarsayusoana pavartyayusah,

(Those who are) born by instantaneous rise, (i.e., hellish नारकाः, and celestial beings देवाः, (those who are in their) last (incarnation चरम देह *charama body*) with the highest (kind of) physical body, (and those whose) age is innumerable years, (e. g., human and sub-human beings in भोगभूमि, *bhoga bhumi* enjoyment land i. e., in a condition of life where there is all enjoyment and no labour like agriculture, etc. (these three live the full span of) their life. (It can) never (be) cut short (by themselves or others).

The remaining beings, i. e., human and sub-human beings in कर्म, भूमि, *Karm bhumi,* work-land, i. e., the condition of life where agriculture, etc. are necessary for sustenance, can have their lives cut short, by external causes, as accident, suicide, disease, etc., etc.

तीसरा अध्याय

CHAPTER III

SUTRA 1

रत्नशर्कराबालुकापंकधूमतमोमहातम : प्रभाभूमयोघनांबुवाताकाश प्रतिष्ठा: सप्ताधो ऽ धः ॥ १ ॥

RatnasarkaravalukaPankadhumatamomahatamah prabhabh umayoghanambuvatakasha pratisthah saptadhoadhah.

[NoTE.—To understand this chapter it is necessary to consider maps I and II of Loka (लोक) and the 2½ Dvipas (अढ़ाई द्वीप) with their explainations.]

There are 7 earths, lying parallel to each other and with an intervening space separating one from the other. Beginning from the earth which we inhabit, these earths are situated, each one lower than the other. (Each one is surrounded and) supported by (3 atmospheres) of.

घनवात *Ghana vata,* gross air atmosphere;
अम्बुवात *Ambuvata,* vapour atmosphere;
तनुवात, *Tanvata,* tnin air atmosphere ;
(and is enveloped by) space. (These) 7 earths (are):

1. रत्नप्रभा *Ratna prabha,* in hue like jewels (16 varieties of which are found in it as diamond, ruby, etc., etc.)
2. शर्कराप्रभा *Sharkara prabha,* in hue like sugar.
3. बालुकाप्रभा *valuka prabha,* in hue like sand.
4. पंकप्रभा *panka prabha,* in hue like mire.
5. धूमप्रभा *Dhuma prabha,* in hue like smoke.
6. तमःप्रभा *Tamah prabha,*in hue like darkness.
7. महातमःप्रभा *Mahatamah prabha,* in hue like pitch darkness.

The वातवलय, *vata valayas,* or atmospheres are each 20,000 योजन,*yojanas* thick at the bottom of the Universe.

Each one of these earths is separated from the next by an interval of one rajju.

In each of these intervals there are the 3 atmospheres also supporting the upper earth.

Ratna Prabha is 1,80,000 yojanas thick. It has 3 parts. The uppermost, khara bhaga is 16,000 yojanas thick. The 16 kinds of jewels, diamonds, etc., are found in it. In the middle 14,000 yojanas of these 16,000, there live all the 10 kinds of Residential (Bhavanavasi) celestial beings except the Asura Kumara, and all the 8 kinds of

Peripatetic (Vyantara), celestial beings the Raksasa.

The middle part is Panka bhaga, 84,000 yojanas thick. The Asura and Raksasa live here. The lowest part is Abbahula bhaga, 80,000 yojanas thick. The first hell is situated here, *i. e.* only in the mobile channel (Trasa nadi) of this part.

Sharkara Prabha is 32,000 yojanas thick. The second hell is situated in the mobile channel in this.

Valuka Prabha has 28,000 yojanas and the third hell.
Panka Prabha has 24,000 yojanas and the fourth hell.
Dhuma Prabha has 20,000 yojanas the fifth hell.
Tamah Prabha has 16,000 yojanas and the sixth hell.
Maha Tamah Prabha has 8,000 yojanas and the seventh hell.

SUTRA 2.

तासु त्रिंशत्पंचविंशतिपंचदशदशत्रिपंचोनैकनरकशतसहस्त्राणिपंचचैव-
यथाक्रमम् ॥ २ ॥

Tasu trinshatpachavinshatipanchadashatripanchonai kanarakashatasahasranipanchachaivayathakramam.

In these (earths there are the following) hells respectively:

30	lacs	(in the 1st),
25	,,	(,, ,, 2nd),
15	,,	(,, ,, 3rd);
10	,,	(,, ,, 4th),
3	,,	(,, ,, 5th),
99,995		(,, ,, 6th),
5 lacs		(,, ,, 7th);

Total 84 lacs.

The hellish beings are born and live in these hells. These hells are really huge holes in which the hellish beings live. They are in different layers (Patala). The 1st to the 7th earths have 13, 11, 9, 7, 5, 3, and 1 layer for each of the 1st to the 7th hell respectively, *i. e.* 49 layers in all.

In each layer there is a central hole (Indraka bila), and lines (Sreni badbha) of holes in the 4 cardinal and 4 intermediate directions.

In the first layer, there are 49 in each of the cardinal directions, and 48 in each of the intermediate corners.

In the second layer, the numbers are 48 and 47; in the third, 47

and 46 ; till in the 49th layer, the number of holes is 1 and 0. Thus in the last or 49th layer there is a central hole and 4 holes in the East, West, North and South, 5 holes in all.

The rest of the holes in the 1st 6 hells are called sporadic (Prakirnaka. Thus there are:

49	Central (Indraka).
9604	in the 8 directions (Sreni baddha).
8390347	Sporadic (Prakirnaka).
84,00,000	

SUTRA 3

नारका नित्याशुभतरलेश्यापरिणामदेहवेदनाविक्रिया : ॥ ३ ॥

Naraka nitya shubhatara lesya parinama deha vedana vikriyah.

Hellish beings always (have) very bad thought-colours, sense perceptions and their objects, bodies, feelings of pain and transformations.

Hellish beings always have the colour (लेश्या, *lessya*, the paint of body and thought, *i. e.* द्रव्यलेश्या *dravya lessya* and भावलेश्या *bhava lessya*) of the 3 lower lessyas, *viz*: कृष्ण black. नील indigo and कापोत grey.

Grey (कापोत, *kapota*) only in hells of 1st and 2nd earths ; grey (कापोत) and indigo (नील, *nila*) in the 3rd; indigo only in the 4th; indigo and black (कृष्ण *krisna*) in the 5th; and (कृष्ण *krisna*) black in the 6th, and thus the 7th द्रव्यलेश्य, *dravya lesyha* or body paint persists throughout life; but bhava leshya changes with the character of thought-activity. One special bhava leshya or thought-colour does not lasr for more than one मुहूर्त, *muhurta*, *i. e.* 48 minutes. Hellish beings also always have the lowest kinds of sense perceptions, *i. e.* the sound is harsh, touch is rough and hard, etc. Their environment, including themselves, is horrible.

Their bodies are also grotesque, *e. g.* हुण्डक, *hundaka*, disproportionate, as a small head with a huge trunk and long feet, etc. The height of the body in the first hell is 7 bows, 3 cubits and 6 fingers.

It doubles at each next hell, till in the 7th hell it is 500 bows, as 24 fingers = 1 cubit, and 4 cubits = 1 bow.

The pangs which they saffer are very acute and intense. They change their bodies at will, but the transformation is always of a low

and cruel character, such as that of a wolf, raven, etc., etc.

All the hells in the 1st, 2nd, 3rd, and 4th hells and the upper 2 lacs in the 5th hell are all hot. All the rest are cold.

SUTRA 4

परस्परोदीरितदुःखा ॥ ४ ॥

Parasparo dirita duhkhah

The tortures (of hellish beings are) produced (by them for) another.

SUTRA 5

संक्लिष्टाऽसुरोदीरितदुःखाश्च प्राक् चतुर्थ्या : ॥ ५ ॥

Samklista suro dirita duhkhascha Prak chaturthyah.

Before the 4th (earth i. e. in the 1st, 2nd and 3rd earths, in the hells,) the evil-minded (celestial beings called) Asura kumaras also give torture (to the hellish beings or incite them to torture one another)

SUTRA 6

तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंशत्सागरोपमा सत्त्वानां परा स्थिति : ॥ ६ ॥

Tesveka trisaptadasha sapta dasha dvavinsati trayastrin- shat sagaropama satvanam para sthitih.

In these (seven hells) the maximum age of (hellish) beings (of different earths as follows ·

1 सागरोपमा *Sagropama* or सागर *sagara* (simply) in the 1st earth
3 " " or *sagars* " " 2nd "
7 " " " " " 3rd "
10 " " " " " 4th "
17 सागरोपमा *Sagropama* or sagaras in the 5th earth.
22 " " " " " 6th "
33 " " " " " 7th "

1 सागर *Sagara* = 10 × (crore×crore) of अद्धापल्य *addhapalya.*

1 अद्धापल्य, *Addhapalya* = A circular pit with a diameter of 1 योजन yojana, *i. e.,* 2000 kosas and of an equal depth if filled with

the ends of the downy-hair of a lamb of 7 days, born in the highest bhoga bhumi उत्कृष्टभोगभूमि. One end of hair is taken out in every 100 years, The time taken to empty the pit is a व्यवहारपल्य, *vyaaahara palya.* Innumerable *vyavahara palyas* make one उद्धारपल्य *Uddhara palya.*

Innumerable uddhara palyas make one अद्धापल्य, *Addha palya.*

SUTRA 7

जम्बूद्वीपलवणोदादयः शुभनामानो द्वीपसमुद्राः ॥ ७ ॥

Jambu-dvipa lavano dadayah shubhana-mano dvipa samudrah.

Jambudvipa Continent, Lavana samudra (ocean). etc., (etc., are) the continents and oceans being pleasant names.

In the middle world (मध्यलोक *madhya loka)* there are innumerable *dvipas* (द्वीपाः) continents and *samudras* (समुद्राः) oceans.

They all have pleasant (or auspicious) names. Their names are:

1 जम्बूद्वीप, *Jambu dvipa*, in which we live.
लवणसमुद्र, *Lavana samudra*, salt ocean.

2 धातकीखण्डद्वीप, *Dhataki khanda dvipa*, then.
कालोदधिसमुद्र, *Kalodadhi samudra*, then.

3 पुष्करवर द्वीप, *Puskaravara dvipa*, then.
पुष्करवर समुद्र, *Puskaravara samudra*, then.

4 वारुणीवरद्वीप, *Varunivara dvipa*,
वारुणीवरसमुद्र, *Varuuavara dvipa*,

5 क्षीरवरद्वीप, *ksiravara dvipa*,
क्षीरवर समुद्र, *ksiruvara samudra*,

6 घृतवरद्वीप, *Ghritavara dvipa*,
घृतवरसमुद्र,*Ghritavara samudra*,

7 इक्षुवरद्वीप, *Iksuvara dvipa*,
इक्षुवरसमुद्र, *Iksuvara samudra*,

8 नंदीश्वरद्वीप, *Nandishvara dvipa*,
नंदीश्वर समुद्र, *Nandishvara samundra*,

9 अरुणवरद्वीप, *Arunavara dvipa*,
अरुणवरसमुद्र, *Arunavara samudra*,

The last ones are:
स्वयम्भूरमणद्वीप, *Swayambhu ramana dvipa.*
स्वयम्भूरमण समुद्र, *Svayambhu ramana samudra.*

SUTRA 8

द्विर्द्विर्विष्कम्भाः पूर्वपूर्वपरिक्षेपिणो वलयाकृतयः ॥ ८ ॥

Dvirdvir viskambhah purvapurva pariksepino valaya kritayah.

(The oceans and continents each one have) twice the breadth (of the one immediately preceding it. Thus जम्बूद्वीप, Jambu dvipa is 1 lac योजन, *Yojanas* in breadth, the लवणसमुद्र, *Lavana samudra* is 2 lacs, the धातुकीखण्डद्वीप, *Dhtuki khand dvipa* is 4 lacs and so on). Each one surrounds the one immediately preceding it. (They are all) anicular in form.

SUTRA 9.

तन्मध्येमेरुनाभिर्वृत्तो योजनशतसहस्रविष्कम्भो जम्बूद्वीपः ॥ ९ ॥

Tanmadhyemerunabhirvrittoyojanshatasahasraviskambho jambudvipah.

In [the middle of these (concentric oceans and continents, is Jambudvipa which is) round (like the disc of the sun). In the centre of Jambu dvipa) like the navel (in the human body, is situated) mount meru. (Jambu dvipa is) 1 lac yojanas in breadth.

1 योजन (big) yojana=2,000 kasas.
1 योजन (small) yojana=4 kosas.

Here the reference is to the big yojanas, 1 yojana = 2,000 kasas, 500 times the small one.

SUTRA 10

भरतहैमवतहरिविदेहरम्यकहैरण्यवतैरावतवर्षाःक्षेत्राणि ॥ १० ॥

Bharatahaimavataharivideharamyakahairanya-vatairava-rsahksettrani.

The divisions, Ksettras, (of Jambu dvipa are seven) भरत *Bharata*, हैमवत, *Haimavata*, हरि, *Hari*, विदेह, *Videha*, रम्यक, *Ramyaka*, हैरण्यवत, *Hairanyavata* and ऐरावत, *Airavata.*

SUTRA 11.

तद्विभाजिनः पूर्वापरायता हिमवन्महाहिमवन्निषधनीलरुक्मिशिखरिणो वर्षधर-पर्वताः ॥ ११ ॥

Tadvibhajinahpurvaparayata-himavanmahahimavan-nisidhanilarukmishikharino varsadharaparvatah.

' Dividing these (7 क्षेत्र *Ksettras* there ate 6) mountains. (They are :) हिमवन *Himavan,* महाहिमवन *Maha-himavan,* निषिध *Nisidha,* नील *Nila,* रुक्मि *Rukmi,* and शिखरी *Shikhari.* (These mountains) run East to West.

SUTRA 12

हेमार्जुनतपनीयवैडूर्यरजतहेममयाः ॥ १२ ॥

Hemarjjunatapaniyavaiduryarajatahemamayah.

(The 1st moutain, *i.e.,* हिमवन *Himavan,* is) golden in colour ; (the 2nd silvery white), (the 3rd red, like red-hot gold; (the 4th is) blue (like the neck of a peacock,) (the 5th) silvery (white), (and the 6th) golden मया (*maya*) in this sutra means like.

SUTRA 13

मणिविचित्रपार्श्वा उपरिमूले च तुल्यविस्ताराः ॥ १३ ॥

Manivichitraparshva upari mule cha tulyavistarah.

The sides (of these 6 mountains are) studded with various jewels, (and they are of) equal width at the foot, the top and (the middle).

SUTRA 14

पद्ममहापद्मतिगिंछकेशरिमहापुण्डरीकपुण्डरीका ह्रदास्तेषामुपरि ॥ १४ ॥

Padmamahapadmatiginchhakesharimahapundrikapun-drikahradastesamupari.

On the top of these (mountains there are the following 6) lakes, (respectively :) पद्म *Padma,* महापद्म *Mahapadma,* तिगिंछ *Tiginchha,* केशरि *Keshari,* महापुण्डरीक *Mahapundrika,* and पुण्डरीक *Pundrika.*

SUTRA 15

प्रथमो योजनसहस्रायामस्तदर्द्धविष्कम्भो ह्रदः ॥१५॥

Prathamo yojanasahasrayamastadarddhaviskambbo hradah

The first lake (has a) length (of) 1000 yojanas (and a) breadth (of) half of that, (*i.e.,* 500 yojanas).

SUTRA 16

दशयोजनावगाहः ॥ १६ ॥

Dashayojanavagah.

(The first lake has a) depth (of) 10 yojanas.

SUTRA 17

तन्मध्ये योजनं पुष्करं ॥ १७ ॥

Tanmadhyeyojanampuskaram.

In the centre of this (first lake there is a) lotus like (island), one yojana (broad).

SUTRA 18

तद्द्विगुणद्विगुणा ह्रदाः पुष्कराणि च ॥ १८ ॥

Taddvigunadvigunahradahpuskaranicha.

(Each of the three) lakes (up to तिगिञ्छ *Tiginchha*) (is) twice (in length, breadth and depth of the lake), and (each of the 3) islands (also of) twice (the breadth of the island in the lake immediately preceding it).

SUTRA 19

तन्निवासिन्यो देव्यः श्रीह्रीधृतिकीर्त्तिबुद्धिलक्ष्म्यः पल्योपमस्थितयः ससामानिकपरिषत्काः ॥ १९ ॥

Tannivasinyo devya hshrihridhrtikirtibuddhilaksmyah palyopamasthitayah sasamanikaparisatkah.

The goddesses residing in those (5 islands are, respectively :) श्री *Shri*, ह्री, *Hri*, धृति. *Dhrti*, कीर्ति *Kirti*, बुद्धि, *Buddhi* and लक्ष्मी, *Laksmi*. (each one of the goddesses has a) life span of one अद्धा (*Addha*) पल्य, *palya*. (These goddesses live) with (celestial beings of an equal status with them, called) सामानिक *Samanika*, (and with celestial beings who are members of their courts, called) परिषद् *Parishad.*

SUTRA 20

गंगासिन्धुरोहिद्रोहितास्याहरिद्धरिकान्तासीतासीतोदानारीनरकान्तासुवर्णरूप्यकूलारक्तारक्तोदाः सरितस्तन्मध्यगाः ॥ २० ॥

Ganga sindhu rohidro hitasya hariddharikanta sita

sitoda nari narakanta suvarna rupyakula rákta rakto-dah saritas tan madhyagah.

The rivers गंगा, the *Ganga*, सिन्धु, the *Sindhu*, रोहित, the *Rohit*, रोहितास्या, the *Rohitasya*, हरित, the *Harit*, हरिकान्ता, the *Harikanta*, सीता, the *Sita*, सीतोदा, the *Sitoda*, नारी, the *Nari*, नरकान्ता, the *Narakanta*, सुवर्णकूला, the *Suvaranakula*, रूप्यकूला, the *Rupyakula*, रक्ता, the *Rakta*, रक्तोदा, the *Raktoda*, the Raktoda, flow in those (seven ksetras ; 2 in each respectively; *i. e.*, Ganga, and Sindhu in Bhairta, Rohit and Rohitasya in Haimvata, etc., etc.)

SUTRA 21

द्वयोर्द्वयोः पूर्वाः पूर्वगाः ॥ २१ ॥

Dvayordvayoh purvah purvagah.

(These 14 rivers must be taken in groups) of 2 each. The first (of each group as named above,) flows eastwards (and falls into the ocean there).

SUTRA 22

शेषास्त्वपरगाः ॥ २२ ॥

Shesastva paragah.

But the others flow westwards (and fall into the ocean there.) **These rivers have their sources as follows :**

Ganga, Sindhu and Rohitasya, spring from the lake Padma.

Rohita and Harikanta	,,	,,	Maha Padma.
Harit and Sitoda	,,	,,	Tiginchha.
Sita **and Narkanta**	,,	,,	Keshari.
Nari and Rupya kula	,,	,,	Mahapundarika.
Suwarnakula, Rakta and Raktoda spring		,,	Pundarika.

SUTRA 23

चतुर्दशनदीसहस्रपरिवृता गंगासिन्ध्वादयो नद्यः ॥ २३ ॥

Chaturdashanadi sahasra parivrta ganga sindhvadayo nadyah.

Ganga and Sindhu have 14,000 tributary rivers each, and others, *i.e.*, the next pair (Rohit and Rohitasya) have twice, *i.e.*, 28,000 each. Harit and Harikanta have 56,000 each, Sita and Sitoda have 1,12,000

each. Nari and Narkanta have 56,000 ; Suvarnakula, Rupyakula 28,000 and Rakta, Raktoda 14,000 each.

SUTRA 24

भरतः षड्विंशतिपंचयोजनशतविस्तारः षट्चैकोनविंशति भागा योजनस्य ॥२४॥

Bharatah sad vinsati pancha yojana shata vistarah sat chaikona vinshati bhaga yojanasya.

Bharat ksetra, in its widest part, measure $526\frac{6}{19}$ yojanas.

SUTRA 25

तद्द्विगुणद्विगुणविस्तारा वर्षधरवर्षा विदेहान्ताः ॥ २५ ॥

Tadviguna dviguna vistara varsadhara varsa videhantah.

Each mountain and ksetra in breadth has double the baeadth of the mountain or ksetra preceding it. (This is upto) Videha.

Thus Bharata ksetra is $526\frac{6}{19}$ yojanas in breadth, the Himavana mountain is double of this, *i.e.*, $1052\frac{12}{19}$ yojanas ; and so on.

SUTRA 26

उत्तरा दक्षिणतुल्याः ॥ २६ ॥

Uttara daksina tulyah.

To the north (of videha, the arrangement and extent of ksetras, mountains, rivers, lakes, islands is exactly) corresponding to (those in) the south (of it.)

SUTRA 27

भरतैरावतयोर्वृद्धिह्रासौ षट्समयाभ्यामुत्सर्पिण्यवसर्पिणीभ्याम् ॥ २७ ॥

Bharatairavatayorvrddhirasau satsamayabhaya-mat-sarpinyavasarpinibhyam.

In Bharata and Airavata ksetras (in the extreme south and north o Jambudivpa there is) increase and decrease of (bliss, age, height, etc, of their inhabitants in the 2 aeons), utsarpini (उत्सर्पिणी) and Avasarpini (अवसर्पिणी) (the aeons of increase and decrease respectively). There are 6 ages (in each aeon).

The ages in avasarpini, the present aeon are सुखमासुखमा, *Sukhama-sukhama*, सुखमा, *Sukhama*, सुखमादुःखमा, *Sukhama-Duhkhama*, दुःखमासुखमा, *Dukhama-sukhama*, दुःखमा, *Dukhama*, and दुःखमादुःखमा, *Dukhama-dukhama*. We are now in the Dukhama or the 5th age (पंचमकाल); this began in about 513 B.C., i. e., 3 years, 8½ months after the liberation of Lord Mahavira, and its total duration is 21,000 years. The sequence of ages in the utsarpini is the reversing of the order of the Avasarpini and therefore the last 3 of the Utsarpini are ages of भोगभूमि, *Bhoga-bhumi* ; the rest are of कर्मभूमि, *Karma-bhumi*;

Each aeons is of 10×(1 crore×1 crore) सागर *sagaras*.

In Avasarpini, the ages have their duration as follows:

1st=4 × (1 crore × 1 crore) sagras.
2nd=3 " " "
3rd=2 " " "
4th=1 " " " minus 42,000 years.
5th=21,000 years.
6th=21,000 years.

Altogether 10 × (1 crore × 1 crore) sagaras, i. e ,दशकोड़ाकोड़ी सागर,

SUTRA 28

ताभ्यमपरा भूमयोऽवस्थिताः ॥ २८ ॥

Tabhyamapra bhumayo avasthita.

Excepting these two (Bharata and Airavata), the other (five) Earths are constant. (There is no increase or decrease in bliss, age, height etc. there).

SUTRA 29

एकद्वित्रिपल्योपमस्थितयो हैमवतकहारिवर्षकदैवकुरवकाः ॥ २९ ॥

Ek dvitripalyopamasthitayo haimvatakaharivarsak daivakurvakah.

(The men and animals) of Himvana, Harivarsak, Devakurnu, (bhoga-bhumi) are respectively of the one, two and three palyas.

SUTRA 30

तथोत्तराः ॥ ३० ॥

Tathottarah.

(The condition of things is) the same in the north (of mount

Meru मेरु,) Devakuru, Hari and Haimavata are replaced by Uttara-kuru, Ramyaka and Hairanyavata.

SVTRA 31

विदेहेषु संख्येयकालाः ॥ ३१ ॥

Videhesu samkhyeya kalah.

In videha (men have an age of) numerable (संख्येय) years, *i. e.,* the highest is 1 crore पूर्व,*purvas* and the least is अंतर्मुहूर्त, *antara-muhurta.*

84 lac years=1 purvanga (पूर्वांग).

84 lac years 2=1 purva=70560000000000.

∴ 1 crore purva=70560000000000,0000000 years.

SUTRA 32

भरतस्य विष्कम्भो जम्बूद्वीपस्य नवतिशतभागः ॥ ३२ ॥

Bharatasya viskambho jambudvipasya navatishatabhagah.

The breadth of Bharata Ksetra (is) 190 th part of the breadth of Jambu dvipa ($=\frac{100000}{190}=526\frac{6}{19}$yojanas).

SUTRA 33

द्विर्धातकीखण्डे ॥ ३३ ॥

Dvir dhatakikhande.

In the Dhatakikhanda (which is the next region after salt ocean, लवणसमुद्र, the number of ksetras, mountains, rivers, lakes, etc. is) double (of that in जम्बूद्वीप, *Jambu dvipa*).

SUTRA 34

पुष्करार्द्धे च ॥ ३४ ॥

Puskararddhe cha.

In (the nearest) half of Puskara-dvipa also (the number of ksetras, etc. is double of that in Jambudvipa).

SURTA 35

प्राङ्मानुषोत्तरान्मनुष्याः ॥ ३५ ॥

Pranmanusottaranmanusyah.

On this side of Manusottara (alone) there are men.

In the middle of Puskaravara dvipa (पुष्करवरद्वीप) running all round it, is Manusottara (मानुषोत्तर) mountain. It is so called because man is neither found nor born except on this side of it.

SUTRA 36

आर्या म्लेच्छाश्च ॥ ३६ ॥

Arya mlechchhascha.

(The human beings in these 2½ regions, अढ़ाईद्वीप, are of two kinds): आर्य, *Arya* and म्लेच्छ, *Mlechchha*, (*i. e.* respectively those who care and do not care for religion). Human beings are of 2 kinds :

आर्य, *Arya*, noble, worthy, respectable.

म्लेच्छ, *Mlechchha* ; barbarian, non-Aryan, low, savage. Arya are of 2 kinds :

ऋद्धिप्राप्त, *Riddhi* Prapta, with supernatural powers.
अनृद्धिप्राप्त, *Anriddhi* prapta, without supernatural powers.
ऋद्धि, *Riddhi* is of 7 kinds :

1. बुद्धि, *Buddhi*, Enlightenment.
2. विक्रिया, *Vikriya*, Capacity to change the body at will.
3. तप, *Tapa*, Austerities.
4. बल, *Bala*, Miraculous strength.
5. औषध, *Ausadha*, Healing power.
6. रस, *Rasa*, Capacity of an evil eye and its opposite, etc.
7. अक्षीण, *Aksina*, Capacity of making stores, place, etc., in exhaustible.

There are 64 sub-classes of these 7.

अनऋद्धि, आर्य, *Anriddhi Aryas* are of 5 kinds :

1. क्षेत्र, *Ksetra*, born in Aryakhanda, one of the 6 divisions of Bharataksetra.
2. जाति, *Jati*, born in high families like Iksvaku, Suryavansa, Nativansa, etc., etc.
3. कर्म, *Karma* Arya by pursuit of, military, Literary, Agriculture, Trade, Arts, Service,
4. चारित्र, *Charitra*, Arya by right conduct.
5. दर्शन, Darshana, Arya by right belief.

म्लेच्छाः, *Mlechchhas* are of 2 kinds :

1. कर्मभूमिज, *Karma bhumija*, i. e, born in the 5 Mlechchha divi-

sions each of the 5 Bharataksetra, and 5 Airavata, and 800 in the Videhas. The total divisions are 5 × 5 + 5 × 5+800=850.

1. अन्तर्द्वीपज, *Antara-dvipaja, i. e.* inter-continental Mlechchhas. There are 24 islands in लवणोदधि, *Lavanodadhi*, the first ocean round the first continent, Jambu-dvipa.

These islands are peopled by grotesque creatures, with boars, elephants, horses, and head on a human body, or with long ears, one leg; and similar grotesque formations of the body. Their age is one palya पल्य, and they live on fruits, etc. of trees.

500 yojanas from the circumference of Jambu-dvipa, these 24 islands are situated in a circle in the लवणसमुद्र, *Lavana Samudra.* The islands in the 4 cardinal directions are 100 yojanas in breadth, The 4 corner ones are 55 yojanas; and the remaining 16 are 50 yojanas in breadth. These 16 are 550 (instead of 500) yojanas from the circumference of Jambu-dvipa.

SUTRA 37

भरतैरावत विदेहा : कर्मभूमयोऽन्यत्र देवकुरूत्तरकुरुभ्य : ॥ ३७ ॥

Bharatairavata videhah karmabhumayo anyatra devakuruttara kurubhyah.

Bharata, Airavata and Videha ksetras, except Deva Uttara-kurus (are the only regions where we find) Karma-bhumi, (*i.e.* agriculture, etc., for sustenance). This is also the region of piety and place from where liberation can be attained.

SUTRA 38

नृस्थिती परावरे त्रिपल्योपमान्तर्मुहूर्ते ॥ ३८ ॥

Nristhiti paravare tripalyopamantar muhurte.

The age of human beings (ranges from) a maximum of 3 Palyas to a minimum of one Antara-muhurta.

Infinite × infinite atoms	= 1 *Utsanjnasanjna* (उत्संज्ञासंज्ञा)
8 Utsanjnasanjna	= 1 *Sanjnasanjna* (संज्ञासंज्ञा).
8 Sanjnasanjna	= 1 *Trti-renu* (त्रुटरेणु)
8 Truti-renu	= 1 *Trasa-renu* (त्रसरेणु)
8 Trasa-renu	= 1 *Ratha renu* (रथरेणु)
8 Ratha-renu	= 1 hair point of a hairbin highest enjoyment-land उत्कृष्टभोगभूमि).

8 Such Hair Points	= 1 hair point middle (मध्यम) enjoyment-land.
8 „ „	= 1 „ „ lowest (जघन्य) Enjoyment-land.
8 „ „	= 1 hair-point enjoyment-land, action-land (कर्मभूमि).
8 „ „	= 1 Lisa nit (yonug louse or egg of a louse).
8 Nits	= 1 Yuka louse.
8 Lice	= 1 Yava madhya barley-seed (in its diameter).
8 Barley-seeds,	= 1 Utseda Angula, उत्सेधांगुल, (small finger) in its breadth.
[500 Utseda Angulas	= 1 Pramana Angula, प्रमाणांगुल, (big finger).
6 Angula	= 1 *Pada* (पद)
2 Pada	= 1 *Vitasti (span)* वितस्ति
2 Vitasti	= 1 Latha (cubit) हाथ
2 Cubits	= 1 *Kiku* किकु
2 Kikus	= 1 *Dhanusya* (bow) धनुष्य
2,000 Bows	= 1 *Kosa* कोश
4 Kosas	= 1 *Yojana* योजन

[∴ A big or Pramana =500 small yojanas =2,000 kosas].

By the *Pramana Angula* प्रमाणांगुल or 500 times of the ordinary measure, continent, oceans, etc. are measured.

जगतश्रेणि, *Jagat shreni* = 7 *Rajus* राजू this is the length of the Universe at its lowest point.

जगत्प्रतर *Jagat Pratara* = 7 *Rajus* × 7 *Rajus*=49 square *Rajus*, the area of the base of the Universe.

जगत् घन(लोक), *Jagat-ghana* or Loka = (7 *Rajus*)^3 =343 cubic *Rajus*, the volume of the Universe,

SUTRA 39

तिर्यग्योनिजानां च ॥३९ ॥

Tiryagyoni janam cha.

The sub-human beings also (have the same range of age :)

	Maximum age	Minimum age
Earth bodied	22,000 years	
Vegetable bodied	10,000 „	
Water bodied	7,000 „	
Air bodied	3,000 „	
Fire bodied	3 days	
2 sensed	12 years	one antara-
3 „	49 days	muhurta
4 „	6 months	
5 „ fish, etc.	1 crore purvas year	
Mongoose	9 purvangas „	
Serpent	42,000 years	
Birds	72,000 „	
Quadrupeds	3 Palyas	

अध्याय चौथा

CHAPTER IV

SUTRA 1

देवाश्चतुर्णिकायाः ॥ १ ॥

Devashchaturni Kayah.

Celestial beings (are of) four orders, groups or classes :
भवनवासी, *Bhavana-vasi*, Residential,
व्यंतर, *Vyantara*, Peripatetic,
ज्योतिष्क, *Jyotiska*, Stellar.
वैमानिक *Vaimanika*, Heavenly.

SUTRA 2

आदितस्त्रिषु पीतान्तलेश्याः ॥ २ ॥

Aditastrisu pitanta lesyah.

From the first to the third (have 4) lesyas or paints up to yellow, *i.e.*, कृष्ण, *Black*, नील, *Indigo*, कापोत, *Grey and* पीत, *Yellow*.

SUTRA 3

दशाष्टपञ्चद्वादशविकल्पाः कल्पोपपन्नपर्यन्ताः ॥ ३ ॥

Dashasta pancha dvadasha vikalpah kalpopapanna paryantah.

भवनवासी, Residential celestial beings are of			10	classes.
व्यंतर, *Peripatetic*	,,	,,	8	,,
ज्योतिष्क, *Stellar*	,,	,,	5	,,
कल्पवासी, *Heavenly*	,,	,,	12	,,
Total	,,	,,	35	Classes.

(All these kinds are) born up to the Kalpa (the 16 heavens). Beyond that 16th heaven, they are all alike ; there are no classes. The Heavenly have 12 classes, because there are 12 Indras in 16 heavens.

SUTRA 4

इन्द्रसामानिकत्रायस्त्रिंशपारिषदात्मरक्षलोकपालानीकप्रकीर्णकाभियोग्यकिल्बिषिकाश्चैकशः ॥ ४ ॥

Indra samanika trayastrimsha parisadatma raksa loka pala nika prakirnakabhiyogka kilbisikashchaikashah.

Every class (has) 10 (grades) :

Indra	Powerful and of Supreme authority, like a king.
Samanika	Powerful but not authoritative like Indra , like father, teacher.
Trayastrins	Like minister or priest, so-called they are 33 in number.
Parisad	„ Courtiers.
Atma-raksta	„ Body-guards.
Loka-pala	„ The police, the protectors of the people.
Anika	„ The army.
Prakirnaka	„ The people.
Abhiyogya	„ That grade of celestial beings who form themselves into conveyances as horse, lion, swan, etc., etc., for the other grades.
Kilbisika	„ That servile grade.

SUTRA 5

त्रायस्त्रिंशलोकपालवर्ज्या व्यन्तरज्योतिष्काः ॥ ५ ॥

Traystrisha lokapala varjya vyantara jyotiskah.

But the Peripatetic and Stellar celestial beings, the grades of Trayastrinsa, like Minister or Priest, and Lokapala like the police, are denied.

SUTRA 6

पूर्वयोर्द्वीन्द्राः ॥ ६ ॥

Purvayor dvindrah.

In the first two, (*i. e.* Residential and Peripatetic orders, there are) two Indras (or kings in each of them 10 and 8 classes respectively).

SUTRA 7

कायप्रवीचाराआऐशानात् ॥ ७ ।

Kaya pravichara Aaaishanat.

Up to Isána (or the 2nd heaven, celestial beings which include all Residential, Peripatetic and Stellar celestial beings) have bodily sexual enjoyment (like human beings).

SUTRA 8

शेषा: स्पर्शरूपशब्दमन : प्रवीचारा : ॥ ८ ॥

Shesah sparsha rupa shabda manah pravicharah.

The others have the sexual enjoyment by means of touch, sight of beauty, sound and mind (as follows :)

In 3rd and 4th	heavens by touch only.	
In 5, 6, 7, and 8th	„	„ sight only.
In 9, 10, 11, and 12th	„	„ sound only as songs, etc.
In 13, 14, 15, and 16th	„	„ mind only.

SUTRA 9

परेऽप्रवीचारा ॥ ९ ॥

Pareapravi charah.

The remaining (celestial beings are) without sexual desire. (There are no goddesses there. Beyond the 16th heaven there is only the male sex).

SUTRA 10

भवनवासिनोऽसुरनागविद्युत्सुपर्णाग्निवातस्तनितोदधि द्वीपदिक्कुमारा ॥ १० ॥

Bhavana vasino asurnaga vidyut suparnagni vata stanito dadhidvipa dikkumarah.

(The 10 classes of) Residential celestial beings (are): Asurakumara, Naga, Vidyuta, Suparna, Agni, Vata, Stanita, Udadhi, Dvipa and Dik Kumara.

They are called Kumaras, because their lives and habits are likt of youths of under 20 who are called kumaras.

The Residentials (भवनवासी) live as follows: In the first earth, Ratnaprabha, there are three strata, one above the other with an interval of 1000 yojanas. The first is called kharabhaga (खरभाग) this is the abode of 9 classes of Residentials, i. e. of all except Asura Kumaras. The Asuras reside in the 2nd stratum called panka-bhaga (पंकभाग) In the third or lowest stratum, called Abbahula-bhaga (अब्बहुलभाग), there is situated the 1st hell.

SUTRA 11

व्यन्तराः किन्नरकिम्पुरुषमोरगगंधर्वयक्षराक्षसभूतपिशाचाः ॥ ११ ॥

Vyantarah kinnara kimpurusa mahoraga gandharva yaksa raksasa bhuta pisachah.

The (classes of) Peripatetics (are) :

1. Kinnara.
2. Kimpurusha.
3. Mahoraga.
4. Gandharva.
5. Yaksha.
6. Rakshasa.
7. Bhuta.
8. Pishacha.

Some of these live in the innumerable Oceans and Continents. i. e., all excepts the Rakshasa, live in the khara-bhaga or first uppermost stratum of the first earth Ratnaprabha. The Rakshasas live in the 2nd or panka-bhaga of the same.

SUTRA 12

ज्योतिष्काः सूर्याचन्द्रमसौग्रहनक्षत्रप्रकीर्णकतारकाश्च ॥ १२ ॥

Jyotiskah surya chandramasau graha naksatra prakirnika tarakascha.

The classes of settlers are :

1. Surya, the sun.
2. Chandrama, the moon.
3. Graha, the planets.
4. Nakshatra, the constellations.
5. Prakirnika taraka, scattered stars.

The stellars begin at a height of 790 yojanas (each of 2000 kosas) from the level of the earth on which we are. The lowest are the stars.

10 yojanas above them are the suns. 80 yojanas above the suns are the moons. 4 yojanas above the moons are the 27 nakshatras, 4 yojanas above the nakshatras is the Budha, the planet mercury. 3 yojanas above them, is the Shukra, the Plant Venus, 3 yojans above them the Vrhaspati the plant Jupiter; 3 yojanas above them is the Mangala or Angaraka, the planet Mars, 3 yojanas above them is the Sanaishchara, the planet Saturn.

Thus up to 900 yojanas from the earth-level upwards are found the stellar order of celestial beings. The yojana here is 2000 kosas.

SUTRA 13

मेरुप्रदक्षिणानित्यगतयोनृलोके ॥१३॥

Meru pradiksana nitya gatayo nrloke.

In the human regions, (*i. e.*, the 2½ dvipas, the stellars) always move round (their respective) Mount Meru, (but their nearest orbit to the Central Meru in Jambu-dvipa has a radius of 1121 yojanas. That is, they never appear in a circle of 1121 yojana-radius, round the Central Meru.)

SUTRA 14

तत्कृतःकालविभागः ॥ १४ ॥

Tatkrtah kala vibhagah.

Divisions of time (are) caused by those (movements of the stellars).

SUTRA 15

बहिरवस्थिताः ॥ १५ ॥

Bahiravasthitah.

(The stellars) outside the 2½ dvipas i. *e.*, beyond Manusottara mountain in the middle of Puskaravara dvipa, are) fixed. (They never move.)

SUTRA 16

वैमानिकाः ॥ १६ ॥

Vaimanikah.

Now we go on to) the heavenly beings.

SUTRA 17

कल्पोपपन्नाःकल्पातीताश्च ॥ १७ ॥

Kalpopannakalpatitashcha.

(These are of 2 kinds :)

Kalpopanna, born in the 16 heavens, and with 10 grades. These alone have 10 classes.

Kalpatita, born beyond the 16 heavens. They have no grades or classes. They are called *Ahamindra* अहमिन्द्र (lit. 'I am Indra'), and are all alike.

SUTRA 18

उपर्युपरि ॥ १८ ॥

Uparyupari.

The 16 heavens are situated in pairs, one (pair) above the other (The graineyakas, are also one above the other beyond the 16 heavens.)

SUTRA 19

सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मब्रह्मोत्तरलान्तवकापिष्ठशुक्रमहाशुक्रसतारसहस्रारेष्वानतप्राणतयोरारणाच्युतयोर्नवसुग्रैवेयकेषुविजयवैजयन्तजयन्तापराजितेषुसर्वार्थसिद्धौच १९ ॥

Saudharmaishana sanatkumara mahendra brahma brahmottra lantava kapistha shukra maha shukra satara sahasraresvanata pranatayo rarana chyutayor navasu graiveyakesu vijaya vaijayanta jayanta parajitesu sarvartha siddhau cha.

(They कल्पवासी live) in :

1 सौधर्म *Saudharma*, 2 ईशान, *Isan*, 3 सानत्कुमार, *Sanatkumara*, 4 माहेन्द्र *Mahendra*, 5 ब्रह्म *Brahma*, 6 ब्रह्मोत्तर *Brahmottara*, 7 लान्तव *Lantava*, 8 कापिष्ठ *Kapistha*, 9 शुक्र *Shukra*, 10 महाशुक्र *Mahashukra*, 11 सतार *Satara*, 12 सहस्रार *Sahasrara*, 13 आनत *Anat*, 14 प्राणत *Pranata*, 15 आरण *Arana and* अच्युत 16 *Achyuta*.

(Above these 16 heavens, the abodes of अहमिन्द्र *Ahamindras* are :)

9 ग्रैवेयक Graiveyaka (heavens ,)

9 अनुदिश Anudisha („)

5 अनुत्तर, Anuttara (heavens, *i. e.*,)

विजय, *Vijaya*, वैजयन्त, *Vaijayanta* ; जयन्त, *Jayanta* ; अपराजित, *Aparajita* ; सर्वार्थसिद्धि, *Sarvartha-siddhi*,

Above the Sarvartha-siddhi, is the सिद्धक्षेत्र, *Siddha-kshetra*, the place of Liberated souls.

The first heaven सौधर्म *Saudharama* is the nearest, because its central heavenly car or abode (विमान *Vimana*) is only one hair's breadth from the top of the Central Meru, (सुदर्शनमेरु). This Meru is 1,00,040 yojanas high, 1,000 yojanas of it are embedded in the earth, the rest is above, the top being 40 yojanas.

The कल्पवासी Heavenly have 12 classes because there are 12 Indras in the 16 heavens as follows :

The 1, 2, 3, 4	heavens have one Indra each *i.e.*,	4 Indras named after their heavens.
5, 6	„ „ „ only, *i.e.*,	1 Brahmednra
7, 8	„ „ „ „	1 Lantava.
9, 10	„ „ „ „	1 Shukra.
11, 12	„ „ „ „	1 Satara
The 13, 14, 15, 16	„ „ „ „	4 named after their heavens.
	Total Indras...	12.

The 16 heavens have 52 layers (Patala), *i.e.*, 31, 7, 4, 2, 1, 1 respectively for 1st, 2nd, 3rd, 4th, 5th, and 6th pairs of heavens ; and 6 for the 7th and the 8th pairs.

There are 9 for the 9 Graiveyakas ;
1 „ „ 9 Anudisas ;
1 „ „ 5 Anuttaras ;
In all there are 63 layers (Patala).

SUTRA 20

स्थितिप्रभावसुखद्युतिलेश्याविशुद्धीन्द्रियावधिविषयतोऽधिकाः ॥ २० ॥

Sthiti prabhava sukha dyuti lesya vishuddhindriya-vadhi vishayatoadhikah.

Age, power, enjoyment, brilliance, purity of lesya (paint and thought colour) sense-faculties, visual knowledge—(all) these go on increasing (as we go from the lower to the higher heavens.)

SUTRA 21

गतिशरीरपरिग्रहाभिमानतोहीना: ॥ २१ ॥

Gati sharira parigraha bhimanato hinah.

Moving from place to place, height of body, attachment to world by objects, pride—these (go on) decreasing (as we go up to the higher heavens.)

e. g. in 1 and 2 heavens, stature is 7 hands (cubits).
3 and 4 „ „ „ 6 „
5 and 6, 7 and 8 „ „ „ 5 „
9 and 10, 11 and 12 „ „ „ 4 „
13 and 14 „ „ „ 3½ „
15 and 16 „ „ „ 3 „
In the 1, 2, 3 ग्रैवेयक, *graiveyaka* stature is 2½ hands.
In the 4, 5, 6 „ „ „ „ 2 hands.
In the 7, 8, 9 „ „ „ „ 1½ hands.
In the 9 अनुदिश, *Anudisha* „ „ 1½ hands.
In the 5 अनुत्तरविमान, *Anutra Viman* „ „ 1 hand.

SUTRA 22

पीतपद्मशुक्ललेश्याद्वित्रिशेषेषु ॥ २२ ॥

Pita padma shukla leshya dvitri shesesu.

(There are) पीत *yellow*, पद्म *pink*, and शुक्ल *white*, लेश्या *lesya* in 2, 3 (pairs, and) the remaining (heavens).

Yellow (पीत) in 1 and 2 heavens | *i. e.*, 2 pairs.
Yellow-pink in 3 and 4 „ |

Pink in 5 and 6, 7 and 8, and 9 and 10.

Pink-white in 11 and 12 heavens.

White in the rest of the heavens and higher regions.

SUTRA 23

प्राग्ग्रैवेयकेभ्य: कल्पा: ॥ २३ ॥

Praggraiveyakebhyah kalpah.

(The heavens) before (we reach). The Graiveyakas (are called) kalpas.

SUTRA 24

ब्रह्मलोकालयालौकान्तिका: ॥ २४ ॥

Brahma lokalaya laukantikah.

(Having) Brahma-loka (as) abode (are) Laukantikas. The Lauk-

antika heavenly beings live in the highest parts of the 5th heaven, called Brahmaloka.

These are so called because their connection with loka has come to an end, *i. e.*, in their next incarnation they shall be born as human beings and shall attain Liberation

SUTRA 25

सारस्वतादित्यवह्न्यरुणगर्दतोयतुषिताव्याबाधारिष्टाश्च ॥ २५ ॥

Sarasvataditya vahnyaruna garadatoya tusita vyabadharistascha.

(These Laukantikas are of the following 8 classes :)

सारस्वत *Saraswat*, आदित्य *Aditya*, वह्नि *Vahni*, अरुण *Aruna*, गर्दतोय *Gardatoya*, तुषित *Tusita*, अव्याबाध *Avyabadha*, *and* अरिष्ट *Arista*,

There are 16 more classes, 2 in the 8 intervals formed by the above 8 classes. In all, there are 24 classes. The names of their heavens take after them.

They are all alike and independent; and without sexual desire and therefore called देवर्षि Devarsi. They descend and attend to the Tirthankaras, when the latter make up their minds to renounce the world.

The number of Laukantika celestial being is 4,07,806.

SUTRA 26

विजयादिषु द्विचरमाः ॥ २६ ॥

Vijayadisu dvicharmah.

In the (4 अनुत्तर Anuttara heavens, *i. e.*,) Vijaya, etc., (i. e. Vijayanta Jayanta, Aparajita, and the 9 अनुदिश Anudishas, those heavenly beings are born, who shall attain Liberation at the most after having incarnated (as a human being) twice.

[All these are beings with right belief (सम्यग्दर्शन)]

SUTRA 27

औपपादिकमनुष्येभ्यः शेषास्तिर्यग्योनयः ॥ २७ ॥

Aupapadika manusyebhyah shesastiryagyonayah.

Other than those born by instantaneous rise, (i. e., hellish and celestial beings) and human beings, are sub-human beings, i. e., Triyancha तिर्यञ्च.

Fine, one-sensed sub-humans are found everywhere in the Universe. Gross one-sensed are also in the whole Universe, but not everywhere like the fine one-sensed ones. The sub-humans from 2 to 5 sensed beings are only in the Mobile Channel (Trasa-nadi).

SUTRA 28

स्थितिरसुरनागसु पर्णद्वीपशेषाणां सागरोपमत्रिपल्योपमार्द्धहीनमिता ॥२८॥

Sthitirasura naga suparna dvipa seshanam sagropam: tripalyo-pamarddha hina mitah.

The (maximum) age of :

असुर *Asura,* measures	1	Sagara, सागर	
नाग *Naga,* ,,	3	Palya	पल्य
सुपर्ण *Suparna,* ,, ½ less, (i. e.,	2½)	,,	,,
द्वीप *Dvipa,* ,,	2	,,	,,
and of the other (6 classes)	1½	,,	,,

SUTRA 29

सौधर्मैशानयोःसागरोपमेऽधिके ॥ २९ ॥

Saudharmai shanayoh sagaropame adhike.

In the Saudharma and Ishana (i.e., 1st and 2nd heavens, the maximum age is) a little over 2 Sagras.

SUTRA 30

सानत्कुमारमाहेन्द्रयोःसप्त ॥ ३० ॥

Sanatkumara mahendrayoh sapta.

In the Sanatkumar Mahendra, (i. e., 3rd and 4th heavens, the maximum age is a little over) 7 sagaras.

SUTRA 31

त्रिसप्तनवैकादशत्रयोदशपञ्चदशभिरधिकानितु ॥ ३१ ॥

Tri sapta navaikadasha trayodasha panchadasha 'bhiradhikanitu.

And 3, 7, 9, 11, 13, and 15 added to (7 sagaras make up the maximum age of others.

In the 5th and 6th heavens, it is a little over 10 Sagaras.
" " 7th " 8th " " " " " 14 "
" " 9th " 10th " " " " " 16 "
" " 11th , 12th " " " " " 18 "
In the 13th and 14th heavens it is 20 sagaras.
" " 15th " 16th " " " 22 "

SUTRA 32

आरणाच्युतादूर्ध्वमेकैकेन नवसु ग्रैवेयकेषु विजयादिषु सर्वार्थसिद्धौ च ॥ ३२ ॥

Aranachyuta durddhva mekaikina navasu graiveyakesu vijayadisu sarvarthasiddau cha.

Above Arana and Achyuta, in the 9 Graiveyakas (it is) more and more by one sagara, (i. e., it is 23-31 sagaras respectively.) In the 9 Anudisas, (it is 32 sagaras and) in Vijaya, etc., (in the 5 Anuttaras it is 33 sagaras. But) in (the last Anuttara, i. e.,) Sarvarthasiddhi, (it is never less than 33 sagras.)

SUTRA 33

अपरापल्योपमधिकम् ॥ ३३ ॥

Aparapalyopama madhikam.

(In the Saudharma and Ishana the) minimum (age is) a little over one palya.

SUTRA 34

परतः परतः पूर्वापूर्वानन्तरा ॥ ३४ ॥

Paratah paratah Purvapurva nantarah.

Further (and) further (on], the former (or maximum age becomes the minimum age for the next. As for the rest, the maximum age for) the immediately preceding [region is the minimum for the next above it.)

SUTRA 35

नरकाणां च द्वितीयादिषु ॥ ३५ ॥

Narakanamcha dvitiyadisu.

The same (rule applies to the ages) of hellish beings, (i. e., the

maximum age of the 1st is the minimum) of the 2nd and so on.

SUTRA 36

दशवर्षसहस्राणिप्रथमायाम् ॥ ३६ ॥

Dashavarsa sahasrani prathamayam.

(The minimum age of beings) in the first (hell is) 10,000 years.

SUTRA 37

भवनेषुच ॥ ३७ ॥

Bhavanesucha.

(The minimum age) of Residentials भवनवासी (is also) the same (i. e., 10,000 years.)

SUTRA 38

व्यन्तराणांच ॥ ३८ ॥

Vyantaranamcha.

The same for Peripatetics, (i. e., the minimum is 10,000 years.)

SUTRA 39

परापल्योपममधिकं ॥ ३९ ॥

Para palyopama madhikam.

The maximum (age for peripatetics is) a little over one palya.

SUTRA 40

ज्योतिष्काणांच ॥ ४० ॥

Jyotiskanam cha.

The stellars also (have a maximum of a little over one palya.

SUTRA 41

तदष्टभागोऽपरा ॥ ४१ ॥

Tadasta bhago apara.

The minimum (for the stellars is) ⅛ of that, (i.e., a palya.)

SUTRA 42

लौकान्तिकानामष्टौ सागरोपमाणि सर्वेषाम् ॥ ४२ ॥

Laukantikanamastau sagaropamani sarvesam.

(The age) of the Laukantikas (is) 8 sagaras. (It is the same) for all.

अध्याय पांचवा

CHAPTER V

SUTRA 1

अजीवकाया धर्माधर्माकाशपुद्गलाः ॥ १ ॥

Ajivakaya dharma dharmakasha pudgalah.

The non-soul extensive (substances are :)

धर्म *Dharma*, medium of motion to soul and matter;

अधर्म *Adharma*, „ „ rest „ „ „

आकाश *Akasha*, space and; and

पुद्गल *Pudgala*, matter.

काय *Kaya* means extensive, i. e., having extent like the body, i. e., occupying more than one प्रदेश *Pradesha*, spatial unit, or point. काल *Kala*, times has no extent, because its innumerable points, kalanus are packed full like a heap of jewels in universal space, but are never united one with the other.

SUTRA 2

द्रव्याणि ॥ २ ॥

Dravyani.

(They are also called) dravyas, substances.

6 Dravyas : The basic distinction is one. It is seen, it is undeniable. It is the distiction between the (the I) and the chair on which I sit. Technically it is the distinction between Jiva and Ajiva. It is perfect in Logic, and universally observable in experience.

Grouped round both of these and making these two, knowable and describable are time and space. Time and space are not one. Similarly the motion or rest—which are also observable in men and matter—are not one, though there is nothing which is neither at rest, nor in motion. Each condition is a condition of rest or motion.

Thus we get Jiva, soul, Ajiva, non-soul including matter, time, space, media of motion and of rest.

Substance is a group of attributes which are never separable one from the other. It is like a lump of sugar, every atom

of which has all the attributes of sugar, sweetness, crystal lisation, whiteness, etc.

There are 6 such groups.

There is no attribute outside of these 6 groups.

Every substance has an infinity of attributes in it.

The full attributes of no substance can be given.

Attributes are in all the parts and modification of a substance, i. e., of a group of attributes.

सामान्यगुण *Samanya-guna*, or common attributes are found in all substances; these are the attributes which are necessary for the existence of the group as a group.

These are infinite but 6 are principal:

अस्तित्व...1. *Astitva*, Isness, Indestructibility; permanence; the capacity by which substance cannot be destroyed.

वस्तुत्व...2 *Vastutva*, Functionality; capacity by which substance has a Function.

द्रव्यत्व...3 *Dravyatva*, Changeability, capacity by which it is always changing its modifications.

प्रमेयत्व...4 *Prameyatva*, Knowability, capacity of being known by some one or of being the subject-matter of knowledge.

अगुरुलघुत्व...5 *Aguru-laghutva*, Individuality; capacity by which one attribute or substance does not become another, and the substance does not lose its attributes whose grouping forms the substance itself.

प्रदेशत्व...6 *Pradeshatva*, Spatiality, capacity of having some kind of form.

चेतनत्व...*Chetanatva*, Consciousness
अमूर्तत्व...*Amurtatva*, Immateriality
} are common attributes of the class of substance or group of attributes, called soul.

अचेतनत्व...*Achetanatva*, Unconsciousness
अमूर्तत्व...*Amurtatva*, Immateriality
} are common to space, motion and rest and time

अचेतनत्व...*Achetanatva*, Unconsciousness
मूर्तत्व...*Murtatva*, Materiality.
} are common to Matter.

विशेषगुण *Vishesa guna*, or special attributes of a particular substance. These are the attributes which distinguish one group from the others.

Modifications occur only in attributes.

Substance and Attribute are distinguishable according to their name, number, differentia and function, i.e. respectively, Sanjna, Sankhya, Laksana, Prayojana) संज्ञा, संख्या, लक्षण, प्रयोजन ,)

The bottom reality is attributes. But always in 6 groups.

काय, *Kaya* is that which has extent, i. e. many प्रदेश :, *Pardeshas*, i. e. occupies more than one unit of space. Kala, time, alone does not do so. Therefore is not kaya, or extensive the units of time, i. e. Kalanus, कालाणु, are packed in Loka like a heap of jewels (रत्नराशि के समान).

विशेषगुण *Visesha guna* or special attributes of each substance are :

(1) जीव *Jiva*-soul—1. Knowledge (ज्ञान). (In its full form it arises only in the absence of knowledge-obscuring karma).

2. Conation (दर्शन) (In its full form it arises only in the absence of Conation obscuring karma)

3. Bliss (सुख). In its full form it arises only in the absence of all the 4 destructive karma)

4. Power (वीर्य). (In its full form it arises only in the absence of obstructive karmas, etc).

5. Right Belief सम्यग्दर्शन).
6. Right Conduct (सम्यक्चारित्र)

{ In its full form it arises only in the absence of deluding karma.

7. अव्याबाध. Avyavadha, Undisturbable, due to the absence of Vedaniya (Feeling) karma; neither pleasure nor pain.

8. अवगाह, *Avagaha*, due to the absence of body karma.

9. अगुरुलघुत्व, *Agurulaghutva*, due to the absence of family-karma.

10. सूक्ष्मत्व , *Suksmatva*, due to the absence of age.

The first 6 are अनुजीवी, *Anujivi*, attributes, which co-exist in and constitute the substance.

They arise fully only on the destruction of 4th destructive karmas; conation and knowledge obscuring , Deluding : and obstructive.

The last 4 are *Pratijivi* (प्रतिजीवी), attributes, which merely indicate the absence of their opposites.

They arise fully on the destruction of the 4 अघातिया non-destructive karmas : वेदनीय, *Vedaniya*, Feeling; आयु , *age*, गोत्र family and नाम body karmas.

(2) पुद्गल, *Pudgala*, matter. Special attributes are :

1. Touch, स्पर्श,
2. Taste, रस ;
3. Smell, गंध ; and
4. Colour, वर्ण.

(3) धर्म, *Dharma*, medium of motion.

(4) अधर्म, *Adharma*, medium of Rest.

(5) आकाश , *Akasha*, space, its function is to give place to others,

(6) काल *Kala*, Time ; it brings about modifications.

SUTRA 3

जीवाश्च ॥ ३ ॥

Jivashcha.

Jivas (or souls are) also (substances and extensive ones).

SUTRA 4

नित्यावस्थितान्यरूपाणि ॥ ४ ॥

Nitya vasthitanya rupani.

(The above 5 extensive substances are) permanent in their nature, (and with काल *Kala*, time, are) fixed (as the sole constituents of the Universe,) (and are) devoid of touch, taste, smell and colour, (*i. e.* are अरूपी *Arupi*).

SUTRA 5

रूपिण : पुद्गला : ॥ ५ ॥

Rupinah pudgalaha.

(But) matter (is) Rupi, *i. e.* has touch, taste, smell and colour).

[Note—In Sutras 3 and 5, the plural is used to indicate that souls are infinite and distinct, so are also particles of matter.]

SUTRA 6

आ आकाशादेकद्रव्याणि ॥ ६ ॥

A akasha deka dravyani.

Up to space, (*i. e.* Dharma, Adharma and Akasha are) one substance each, (They are indivisible wholes.)

SUTRA 7

निष्क्रियाणि च ॥ ७ ॥

Niskriyani cha.

(These three are) not (capable of) moving (from place to place.) Time substance also is incapable of motion. It is also Niskriya.

SUTRA 8

असंख्येया : प्रदेशा : धर्माधर्मैकजीवानाम् ॥ ८ ॥

Asankhyeyah pradeshas dharmadharmaika jivanam.

(There are) innumerable Pradeshas of Dharma, Adharma and each soul.

(A Pradesha is the unit of space occupied by an atom of matter.) The number of Pradeshas in Dharma Adharma, a Soul, and Lokakasa, *i. e.* the Universe, (*i. e.* all except pure space) is the same, *i, e.* it is innumerable (in all).

The soul fills the whole Universe only in Omniscient overflow. Otherwise it is extent equal to its mundane body, except in the Overflow (Samudghata). See Dravya Samgraha Gatha, 10, Vol. I. S. B J. 28-31.

SUTRA 9

आकाशस्यानन्ता : ॥ ९ ॥

Akashasya-nantah.

(The Pradeshas) of space (are) infinite.

SUTRA 10

सङ्ख्येयाऽसङ्ख्येयाश्च पुद्गलानाम् ॥ १० ॥

Sankhyeya asankhyeyascha pudgalanam.

(The atoms) of matter (are) numerable, (संख्यात *Sankhyata*), innumerable (असंख्यात *Asankhyata*), and अनन्त *Ananta,* infinite (according to their different molecular compositions.

One atom of matter, if free, occupies a unit of space *i. e.* a Pradesha. Infinite atoms will imply infinite Pradeshas of matter in Lokakasa. But this only if they are all free, *i. e.* the whole matter of the Universe exists only in atomic form. This it does not. There-

fore there is no real contradiction between this and the 8th Sutra, because a molecule of, *e. g.*, 3 atoms of matter may occupy less space than is represented by 3 Pradeshas, which would be necessary for the 3 atoms in their free condition. The material atoms have the capacity of compressing an infinite number of themselves into one molecule which may not occupy more than one Pradesha.

This may be illustrated roughly. A saccharim pill compresses the sweetness of many lumps of sugar in it. In the form of the pill, those lumps occupy much less space than otherwise. As the space in a room may be occupied by the light of one lamp and also by 50 other lamps if they are brought there.

SUTRA 11

नाणो : ॥ ११ ॥

Nanoh.

(There are)no (unmerable Pradeshas) of an atom.

An atom occupies always one Pradesha. It follows from the definition of Pradesha.

SUTRA 12

लोकाकाशेऽवगाह: ॥ १२ ॥

Lokakasheavagahah.

The place (of these substances is only) in the Lokakasa, Universe.

This division into universe and non-universe (loka and aloka) is based on Dharma and Adharma. Souls and matter move on and rest up to the confines of the Universe only.

SUTRA 13

धर्माधर्मयो : कृत्स्ने ॥ १३ ॥

Dharmadharmayoh kritsne.

Of Dharma and Adharma (tne place is) in the whole (Universe).

SUTRA 14

एकप्रदेशादिषु भाज्य: पुद्गलानाम् ॥ १४ ॥

Eka pradeshadisu bhajyah pudgalanam.

In one pradesha space (in 2 pradeshas-space, in 3 pradesha-space),

etc., (upto lokakasa. *i. e*, the universe, only 1, 2 or 3. etc. aroms) of matter (will find) distribution of place (if they are in a free condition, but in a molecular form any number of atoms can occupy any one of those spaces).

SUTRA 15

असंख्येयभागादिषु जीवानाम् ॥ १५ ॥

Asankhyeya bhagadisu jivanam.

[The soul even in its lowest condition occupies innumerable pradeshas. This is not in conflict with the saying that (लोकाकाश) *Lokakasa* has innumerable pradeshas, because innumerable may apply to a large number and to a still larger and larger number, So if the Universe (Lokakasa) is divided into innumerable parts, each part also has got innumerable pradeshas.] (The place) of souls (is) in one or more of (these) innumerabl e parts.

Souls have five (सूक्ष्म *suksma*) or dense (बादर *badara*) bodies. Fine bodies can pass through dense bodies. And the space occupied by one dense-bodied soul, gives place to an infinite number of fine-bodied souls.

SUTRA 16

प्रदेशसंहार विसर्पाभ्यां प्रदीपवत् ॥ १६ ॥

Pradesha samhara visarpabhyam pradipavat

By the contraction and expansion of the pradeshas (the soul, although it always has innumerable pradeshas, occupies space) like the light from a lamp. (*e, g.*, a soul can occupy the space represented by an ant or an elephant or even the महामच्छ *Mahamachchha* found in the स्वयंभूरमण *Svayambhuramana*, the outermost ocean of our Universe and of which the length is 1000 yojanas. This is the biggest body in existence. The smallest is that of a fine nigoda soul which is aparyapta, *i. e.* incapable of full development. The souls that occupy body die and reborn 18 times in the time - taken by one beat of the average human pulse. Thus it is like a lamp which lights a small room and also a larger one. Light vibrations expand more in the larger than in the small room).

SUTRA 17

गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥ १७ ॥

Gati sthityupagrahau dharmadharmayorupakarah.

Supporting the motion and rest (of soul and matter, is) the function of Dharma andAdharma respectively.

SUTRA 18

अकाशस्यावगाह : ॥ १८ ॥

Akashasyavagahah.

(The function) of Space (Akasa, is to give) place (to all the other substances).

SUTRA 19

शरीरवाङ्मन : प्राणापाना : पुद्गलानाम् ॥ १९ ॥

Sharira vanmanah pranapanah Pudgalanam.

(The function) of matter (is to form the basis of the) bodies; speech and mind and r espiration of souls.

There are 23 kinds of molecules or varganas. The 5 bodies are made of 3, and speech and mind each of one, kinds. See Jiva Kanda 606-7.

SUTRA 20

सुखदु:खजीवितमरणोपग्रहाश्च ॥ २० ॥

Sukha duhkha jivita maranopagrahascha.

(The function of matter is) also to make possible in the soul wordly enjoyment, pain, life (and) death. [This must be so, as all karmas are material.] Matter also affects matter. Therefore उपग्रह *Upagraha*, is used in the Sutra.

SUTRA 21

परस्परोपग्रहो जीवानाम् ॥ २१ ॥

Parasparopagraho jivanam.

(The function) of souls, (*i.e.*, mundane souls it to) support each other.

This is obvious. We all depend upon one another. The peasant provides corn to humanity ; the weaver clothes ; and so on.

SUTRA 22.

वर्तनापरिणामक्रिया: परत्वापरत्वे च कालस्य ॥ २२ ॥

Vartanaparinamakriyah paratvaparatve cha kalasya.

And (the function) of Time (is to help substances in their) being

(in their continuing to exist, i. e., in the continuous change in their attributes at every moment) (in their) modifying, (in their) movement, (and in their) long and short duration.

The being or continuing to exist is done by निश्चयकाल *Nischaya-kala, i.e.,* real time substance.

The other three functions are the basis of व्यवहारकाल *Vyavahara-kala, i.e.,* of time, from a practical point of view which is based upon the motion of matter sun, moon, earth, etc., in space.

SUTRA 23

स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥ २३ ॥

Sparsharasagandhavarnavantah pudgalah.

Material (substances) are possessed of touch, taste, smell and colour—*matter is in the form of an atom* (Anu), *or a molecule* (Skandha). Touch, taste, smell and colour are respectively of 8, 5, 2, and 5 kinds. An atom has only 5 of these 20 at a time, i.*e*., one each of taste, smell and colour and 2 of touch, hot or cold and smooth or rough. A molecule has 7; one each of taste, smell and colour, and 4 of touch, hot or cold, smooth or rough, hard or soft, and heavy or light.

SUTRA 24

शब्दबन्धसौक्ष्म्य स्थौल्यसंस्थानभेदतमश्छायातपोद्योतवन्तश्च ॥ २४ ॥

Shabdabandhasauksmyasthaulyasamsthanabhedatamashch-hayatapodyotavantashcha.

And they (material substances) are possessed of, (*i.e*,, their manifestations take the form of :)

शब्द, *Shabda*, sound; like vocal sounds, music, etc.

Note :—Sound is produced by one group of molecules striking against another group as a hand striking the stretched skin on a kettle drum, this is the external cause of sound, but the sound affects the vocal molecules which fill the whole universe, they are set in motion and bring the sounds to our sense of hearing, it is the internal cause.

Sound is of two kinds:

(1) वैस्रसिक *Vaisrestka*—produced by nature alone as thunder, roar of ocean, thunder of clouds, etc.

(2) प्रायोगिक *Prayogika*—produced in connection with men, etc.

Sound is also divided into two—

(1) अभाषात्मक *Abhasatmaka*—unspoken, or which is not uttered by mouth. This is—

(1) प्रायोगिक *Prayogika*—caused by men, etc.

as (1) तत *Tata*—sounds from stringed instruments as vina, etc.

(2) वितत *Vitata*—sounds from drum, kettle-drum, etc.

(3) घन *Ghana*—Sound from cymbals, kartala, etc.

(4) सुषिर *Susira*—sound from flute, etc.

and (5) वैशेषिक *Vaishesika*—caused by nature spontaneously as thunder, etc.

(2) भाषात्मक *Bhasatmaka*—spoken or speech uttered with the mouth, speech.

It is of two kinds :

1. अनक्षरात्मक *Anaksaratmaka*—non-alphabetical or the speech of animals having 2 or more senses,
2. अक्षरात्मक *Aksaratmaka*—alphabetical as Sanskrit, prakrita and various other Aryan on non-aryan languages.

Note :—For further details vide Dravya Samgraha Vol I of S. B. J. Appendix page lviii.

बन्ध, *Bandha*, union caused by man or otherwise ; like chemical changes in clouds, electricity, etc.

सौक्ष्म्य, *Sauksmya*, fineness ; like light compared with a table ;

स्थौल्य, *Sthaulya*, grossness, *e. g.*, iron or wood compared with water ;

संस्थान, *Sansthana*, figure ; geometrical and other diagrams ;

भेद, *Bheda*, partibility ; like split peas flour or gold leaf from gold, etc.

तम, *Tama*, darkness ;

छाया, *Chhaya*, shade ;

आतप, *Atapa*, sun-shine ; and

उद्योत, *Udyota*, moon light.

SUTRA 25

अणवः स्कन्धाश्च ॥ २५ ॥

Anava skandhascha.

(Matter has 2 chief forms :) atom and molecule.

SUTRA 26

भेदसंघातेभ्य उत्पद्यन्ते ॥ २६ ॥

Bhedasanghatebhya utpadyante.

(Molecules) are formed (in 3 ways :)

(1) By division ; (as a penny cut into its smallest possible pieces. Each piece will retain the composition of the matter of the penny.)

(2) By fusion ; (as a drop of water, from 2 parts of hydrogen and one of oxygen.

(3) By both, (*i. e.*, a mixed process of division and fusion, as in cooking.)

SUTRA 27

भेदादणुः ॥ २७ ॥

Bhedadanuh.

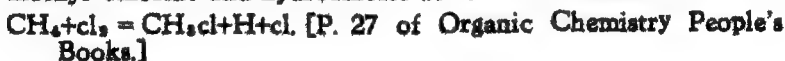
Atom (is obtained only) by division (to an infinite extent.)

SUTRA 28

भेदसंघाताभ्यां चाक्षुषः ॥ २८ ॥

Bhedasanghatabhyam chaksusah.

(Molecules can sometimes be decomposed) into (their) visible parts by division and union, *e. g.*, marsh gas treated with chlorine gives methyl chloride and hydrochloric acid. The formula is :

$CH_4+cl_2 = CH_3cl+H+cl$. [P. 27 of Organic Chemistry People's Books.]

SUTRA 29

सद्द्रव्यलक्षणम् ॥ २९ ॥

Saddravyalaksanam.

The differentia of substance (is) sat, being or isness.

SUTRA 30

उत्पादव्ययध्रौव्ययुक्तं सत् ॥ ३० ॥

Utpadavyayadhrauvyayuktam sat.

Sat (is a) simultaneous possession.

(of) उत्पाद, *Utpada*, coming into existence, birth ;
व्यय, *Vyaya*, going out of existence, decay ; and
ध्रौव्य, *Dhrauvya*, continuous sameness of existence, permanence.

The meaning is that the substance remains the same, but its condition always changes, *e.g.*, a man is in anger and forgiveness supervenes, his angry soul is replaced by a forgiving one, *i. e.*, the forgiving *condition* comes into existence at the same time as anger goes out of existence ; and all through *the soul continues the same.* उत्पाद *Utpada* and व्यय *Vyaya* are of 2 kinds :

स्वनिमित्त *Svanimitta*, in the pure substance itself due to modification in the attribute of individuality, अगुरुलघुत्व *Agurulaghutva*, on account of the substance Time ; and परनिमित्त *Paranimitta*, modification in the impure substance with the auxiliary help of another substance, *e.g.*, in धर्म *Dharma* and अधर्म *Adharma*, आकाश *Akasha* and काल *Kala*, which have only स्वनिमित्त *Svanimitta*, kind of Utpada and Vyaya. The maturity of karmas is the paranimitta (by the shedding of some karmic matter) of a change in the thought-activity of the soul.

SUTRA 31

तद्भावव्ययं नित्यम् ॥ ३१ ॥

Tadbhavavyayam nityam.

'Permanence' (means) indestructibility of the essence (or quality) of the substance.

SUTRA 32

अर्पितानर्पितसिद्धेः ॥ ३२ ॥

Arpitanarpitasiddheh.

The determination (of substances is done by) giving prominence (to their indestructible essence and giving a) secondary place (to their changeable condition as it is necessary for their full consideration, because the permanent and the changeable aspect, though existing simultaneously, cannot be described simultaneously.

Similarly in other pairs of contradictory characteristics, one must receive primary and the other secondary consideration.

SUTRA 33

स्निग्धरूक्षत्वाद्बन्धः ॥ ३३ ॥

Snigdharukshatvadvandhah.

(The atoms of matter) unite (or become one to forma m olecule,) in virtue of their qualities of smoothness and roughness. Smooth can unite with smooth, rough with rough, or smooth and rough with each other.

SUTRA 34

न जघन्यगुणानाम् ॥ ३४ ॥

Na jaghanyagunanam.

(There is) no (union of atoms) with an atom with the minimum degree (of smoothness or roughness to form a molecule.)

SUTRA 35

गुणसाम्ये सदृशानाम् ॥ ३५ ॥

Gunasamye sadrisanam.

(Atoms) with equal degree (of smoothness or roughness) of the (condition, i. e., smoothness or roughness, cannot unite with an atom of their own or of the opposite condition.)

SUTRA 36

द्वयधिकादिगुणानां तु ॥ ३६ ॥

Dvyadhikadi gunanam tu.

But (atoms) of 2 or more degrees can unite.)

An atom will unite when there is a difference of 2 degrees of smoothness or roughness between it, and the atom with which it can unite. Thus an atom with 2 degrees can unite with an atom with 4 degrees of smoothness or toughness, but neither less nor more. Thus it cannot unite with an atom with 3 or 5 or more degrees; of course, it cannot unite with an atom with 2 degrees or are degree under Sutras 35 and 34 respectively.

SUTRA 37

बन्धेऽधिकौ पारिणामिकौ च ॥ ३७ ॥

Bandheadhikau parinamikau cha.

In the union (the atom) with a higher degree (of smoothness or roughness) absorbs (the one with the lower degree into itself.)

SUTRA 38

गुणपर्ययवद्द्रव्यम् ॥ ३८ ॥

Gunaparyayavadravyam.

Substance is possessed of attributes and modifications.

गुण, Attributes, are अन्वयी *Anvayi, i.e.,* they co-exist with substance.

पर्याय, Modifications are व्यतिरेकी *Vyatireki, i. e.,* they succeed each other.

SUTRA 39

कालश्च ॥ ३९ ॥

Kalascha.

Kala or Time (is) also (a substance).

SUTRA 40

सोऽनन्तसमयः ॥ ४० ॥

So nuntasamayah.

That (Time has) infinite Samayas. Samaya is the modification of time. समय *Samaya* is the time taken by the smallest particle of matter in going from one point of time to the next point called कालाणु *Kalanu*.

SUTRA 41

द्रव्याश्रया निर्गुणा गुणाः ॥ ४१ ॥

Drvyasraya nirguna gunah.

(Gunas or) attributes depend upon substance, (and are never without it. An attribute as such) cannot be the subtratum of another attribute, (although, of course, many attributes can co-exist in one and the same substance at one and the same time and place.) There cannot be an attribute of an attribute.

SUTRA 42

तद्भावः परिणामः ॥ ४२ ॥

Tadbhavah parinamah.

The becoming of that (is) modification. परिणाम *Parinama* or modification of a substance is the change in the character of its attributes.

अध्याय छहवां

CHAPTER VI

SUTRA 1

कायवाङ्मनः कर्म योगः ॥ १ ॥

Kayavau nanahkarma yogah.

Yoga (is the name of vibrations set in the soul by) the activity of body, speech or mind.

योग, *Yoga* is the name of a faculty of the soul itself, to attract matter, under the influence of past karmas. The activity of mind, body and speech brings this faculty into play.

काययोग, *Kaya-yoga* is caused by the क्षयोपशम *Ksayopshama*, destruction-subsidence of वीर्यान्तराय *Viryantaraya*, power-obstructive karmas, and by the support of material molecules of the different kinds of bodies.

वचनयोग, *Vachana yoga*, is caused by the operation of the body-karma and by the destruction-subsidence of power-obstructive and knowledge-obscuring-karmas, and by the support of vocal molecules.

मनयोग, *Manayoga* is caused by the destruction-subsidence of knowledge-obscuring and obstructive karmas; and by the spuport of the molecules, which go to form mind.

SUTRA 2

स आस्रवः ॥ २ ॥

Sa asravah

This (yoga) is the channel of Asrava (or i armic matter into the soul.)

SUTRA 3

शुभः पुण्यस्याशुभः पापस्य ॥ ३ ॥

Subhah punyasyasubhah papasya.

Asrava is of 2 kinds :) शुभ *Shubha* or good (which is the inlet) of virtue or meritorious karmas, अशुभ *Ashubha* or bad (which is the inlet of vice or demeritorious karmas).

SUTRA 4

सकषायोकषाययोः साम्परायिकेर्यापथयोः ॥ ४ ॥

Sakasayakasayayoh samparayikeryapathayoh.

(Souls) affected with the passions (have) साम्परायिक *Samparayika* or mundane (inflow, i.e., inflow of karmic matter which causes the cycle of births and rebirths. Those) without the passions (have) ईर्यापथ, *Iryapatha*, transient or fleeting (inflow). Mundane inflow is in the first ten, and transient inflow in the 11th, 12th and 13th stages (Gunasthana). There is no inflow in the 14th stage.

SUTRA 5

इन्द्रियकषायाव्रतक्रिया: पञ्चचतु:पञ्चपञ्चविंशतिसंख्या: पूर्वस्य भेदा ॥५॥

Indriyakasayavratakriyah panchachatuhpanchapanchvinsatisankhyahpurvasya bhedah

The kinds of the first, (i.e., mundane inflow are 39 in) number:
(5 Caused by the activity of the) 5 Senses इन्द्रिय ;
(4 „ „ „ „) 4 Passions कषाय ;
(5 „ „ „ „) 5 (Kinds of) vowlessness अव्रत ;
(25 „ „ „) 25 (kinds of) activity क्रिया (as follows:)

(1) सम्यक्त्वक्रिया, Samyaktva-kriya, that which strengthens right belief, e.g., worship, etc.;

(2) मिथ्यात्वक्रिया, Mithyatva-kriya, that which strengthens wrong belief, e.g., superstition, etc ,

(3) प्रयोगक्रिया, Prayoga-kriya, bodily movement ;

(4) समादानक्रिया, Samadana-kriya, tendency to neglect vows, after having taken them.

(5) ईर्यापथक्रिया, Iryapatha-kriya, walking carefully by looking on the ground (for living beings which may be trod upon and thus injured)

(6) प्रादोषिकीक्रिया, Pradosiki-kriya, tendency to accuse others in anger ;

(7) कायिकीक्रिया, Kayiki-kriya, a wicked man's readiness to hurt others ;

(8) आधिकरणिकीक्रिया, Adhikaraniki-kriya, having weapons of hurtfulness ;

(9) पारितापिकीक्रिया, Paritapiki-kriya, any thing which may cause mental pain to oneself or others ;

(10) प्राणातिपातिकीक्रिया, Pranatipatiki-kriya, depriving another of vitalities of age, sense-organs, powers and respiration ;

(11) दर्शनक्रिया, Darshana-kriya, infatuated desire to see a pleasing form ;

(12) स्पर्शनक्रिया, Sparshana-kriya, frivolous-indulgence in touching

(13) प्रात्ययिकीक्रिया, Pratyayiki-kriya, inventing new sense-enjoyments ;

(14) समन्तापातनक्रिया, Samantapatana-kriya, answering call of nature in a place frequented by men, women, and animals ;

(15) अनाभोगक्रिया, Anabhoga-kriya, indifference in dropping things or throwing oneself down upon the earth, i.e., without seeing whether it is swept or not

(16) स्वहस्तक्रिया, *Svahasta-kriya*, undertaking to do by one's own hand, what should be done by others ;

(17) निसर्गक्रिया, Nisarga-kriya, admiration of hurtful or unrighteous things ;

(18) विदारणक्रिया, Vidarana-kriya, proclaiming other's sins ;

(19) आज्ञाव्यापादिकीक्रिया, Ajna-vyapadiki-kriya, misinterpreting the scriptural injunctions, which we do not want to follow ;

(20) अनाकांक्ष क्रिया, Anakanks-kriya, disrespect to scriptural injunctions out of vice or laziness ;

(21) प्रारम्भक्रिया, Prarambha-kriya, engaging in harmful activities or expressing delight in other's misdeeds ;

(22) पारिग्राहिकी क्रिया, Parigrahiki-kriya, trying to persevere in one's attachment to worldly belongings ;

(23) मायाक्रिया, Maya-kriya, deceitful disturbance of some one's right knowledge and faith ;

(24) मिथ्यादर्शनक्रिया, Mithya-darshan-kriya, praising actions due to wrong belief ; and

(25) अप्रत्याख्यानक्रिया, *Apratyakhyana-kriya*, not renouncing what ought to be renounced.

Note that the Senses, Passions and Vowlessness are the causes and the 25 kinds of activity are their effects.

SUTRA 6

तीव्रमन्दज्ञाताज्ञातभावाधिकरणवीर्यविशेषेभ्यस्तद्विशेषः ॥ ६ ॥

Tivramandajnatajnatabhavadhikaranaviryavishesebhyastadvishesah.

The differences in inflow (in different souls caused by the same activity arise) from differences in (the following :)

(1) तीव्रभाव, Intensity of desire or thought-activity.
(4) मन्दभाव, Mildness.
(3) ज्ञातभाव, Intentional character (of the act.)
(4) अज्ञातभाव, Unintentional character (of the act.)
(5) अधिकरण, Dependence.
(6) वीर्य, (one's own position and) power (to do the act.)

SUTRA 7

अधिकरणं जीवाऽजीवाः ॥ ७ ॥

Adhikaranam jivaajivah.

The "Dependence" (relates to) the souls (and) the non-souls.

SUTRA 8

आद्यं संरम्भसमारम्भयोगकृतकारितानुमतकषायविशेषै-
स्त्रिस्त्रिस्त्रिश्चतुश्चैकशः ॥ ८ ॥

Adyam samrambhasamarambhayogakritakaritanumatakasaya vishesaistristristrishchatushchaikashah.

The first जीवाधिकरण, (*i. e.,* dependence on the souls is of 108) kinds (due to) differences (in the following :)

1. संरम्भ, *Samrambha*, Determination (to do a thing.)
2. समारम्भ, *Samarambha*, Preparation (for it), i. e., collecting materials for it.
3. आरम्भ, *Arambha*, commencement (of it.)

(These) three (can be done by the) (three योग yogas, (*i. e.,* activity of mind, body and speech, thus there are 3x3 = 9 kinds. Each one of the 9 kinds can be done in) three (ways, i. e.,) by doing oneself, or having it done by others, or by approval or acquiescence. (Thus we get 27 kinds. Each one of the 27 may be due to) the 4 Passions. (That gives us 27x4 = 108 kinds. Thus the Jain rosary has 108 beads one for each of these 108 Jivadhikaranas.

These 108 kinds can become of 432 kinds, if we consider each Passion in its 4 aspects of अनन्तानुबन्धी Error-feeding, अप्रत्याख्यान Partial-vow-preventing, प्रत्याख्यान Total-vow-preventing and संज्वलन Perfect-right conduct-preventing.)

SUTRA 9

निर्वर्तनानिक्षेपसंयोगनिसर्गा द्विचतुर्द्वित्रिभेदाः परम् ॥ ९ ॥

Nirvartananiksepasamyoganisarga dvichaturdvitribhedah param.

The other अजीवाधिकरण, (*i. e.* Dependence on the non-soul is of the following 11 kinds:)

2 (kinds of) निर्वर्तना, Production [(1) मूलगुण Mulaguna, of the body, speech, mind and respiration, (2) उत्तरगुण *Uttaraguna*, of books, pictures, statues, etc.]

4 (kinds of) निक्षेप, Putting down [a thing (1) अप्रत्य वेक्षित *Apratya* veksita, without seeing, (2) दुःप्रमृष्ट *Duhpramrista*, petulantly, peevishly, (3) सहसा *Sahasa*, hurriedly and (4) अनाभोग *Anabhoga*, where it ought not to be put.]

2 (kinds of) संयोग mixing up [(1) भक्तपान *Bhakta-pana* food and drink, (2) उपकरण *Upkarana*, mixing up of things necessary for doing any act.]

3 (kinds of) निसर्ग, movement [by (1) काय *Kaya* body, (2) वाक् *Vanga* speech, and (3) मन *Mana* mind.]

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11 Total.

SUTRA 10

तत्प्रदोषनिह्नवमात्सर्यान्तरायासादनोपघाता ज्ञानदर्शनावरणयोः

Tatpradosa ninhava matsaryantarayasadanopaghata jnana-darshanavaranayoh.

(1) प्रदोष, Depreciation of the learned (scriptures.)

(2) निन्हव, Concealment of knowledge.

(3) मात्सर्य, Envy ; jealousy. Refusal to impart knowledge out of envy.

(4) अन्तराय, Obstruction. Hindering the progress of knowledge.

(5) आसादना, Denying the truth proclaimed by another, by body and speech.

(6) उपघात, Refuting the truth, although it is known to be such.

SUTRA 11

दुःखशोकतापाक्रन्दनवधपरिदेवनान्यात्मपरोभयस्थान्यसद्वेद्यस्य ॥ ११ ॥

Duhkhashokatapakrandanabadhaparivedananyatmaparobha-yasthanyasadvedyasya.

(The inflow) of pain bringing-feeling (असातावेदनीय *Asata-vedaniya*) karmic matter (is due to the following:)

(1) दुःख *Duhkha*, pain. (2) शोक *shoka*, sorrow. (3) ताप *tapa*, repentence, remorse. (4) आक्रन्दन *Akrandana*, weeping. (5) वध, *badha*, depriving of vitality. (6) परिवेदना *parivedna*, piteous or pathetic moaning to attract compassion.

(These 6 can be produced) in ones own self, in another, or both (in one self and another. Thus there are 18 forms of this inflow.

SUTRA 12

भूतव्रत्यनुकम्पादानसरागसंयमादियोगः क्षान्तिःशौचमिति सद्वेद्यस्य ॥१२॥

Bhutavratyanu-kampadanasaragasamyamadiyogah ksanti shauchamiti sadvedyasya.

(1) भूतानुकम्पा *Bhutanukampa*, compassion for all living beings, (2) व्रत्यनुकम्पा *vratyanukampa*, compassion for the vowers, (3) दान *Dana*, charity, (4) सरागसंयम *saraga-samyama* self-control with slight attachment, etc., [i. e., (5) संयमासंयम *samyamasamyama*, restrain by vows of some, but not of other passions, (6) अकामनिर्जरा *Akama-nirjara*, equanimous submission to the fruition of karma, (7) बालतप *Balatapa*, austerities not based upon right knowledge] (8) योग *Yoga*, contemplation, (9) क्षान्ति *Ksanti*, forgiveness, and (10) शौच *Shaucha*, contentment—these (are the cause of inflow) of pleasure-bearing feeling karmic matter, (सातावेदनीय, *Sata vadaniya*).

SUTRA 13

केवलिश्रुतसंघधर्मदेवावर्णवादो दर्शनमोहस्य ॥ १३ ॥

Kevalishrutasanghadharmadevavarnavadodarshanamohasya.

(The inflow) of दर्शनमोहनीय (*Darshanmohaniya*), right-belief-deluding karmic mateer (is caused by) अवर्णवाद *avarnavada*, defaming the Omniscient Lord अरहत् *Arhat*, (i. e., केवलि) *Kevali*, the Scriptures (श्रुत) *Shruta*, the Saint's brother-hoods, (संघ) *Sangha*, the true religion, (धर्म)

Dharma, and the Celestial beings, (देव : *devah*), e. g. saying that the celestial beings take meat or wine, etc. and to offer these as sacrifices to them.

SURTA 14

कषायोदयात्तीव्रपरिणामश्चारित्रमोहस्य ॥ १४ ॥

Kasayodayattivraparinamashcharitramohasya.

(The inflow) of चरित्र मोहनीय right-conduct-deluding karmic matter (is caused by the) intense thought-activity prodused by the rise of the passions (and of the quasi-passions no-kasaya).

e. g. Joking about Truth, etc., disinclination to take vows, etc. *indulging in evil society, etc.*

SUTRA 15

बह्वारम्भपरिग्रहत्वं नारकस्यायुषः ॥१५ ॥

Bahvarambhaparigrahatvam narakasyayusah.

(As to the age-karma) the inflow of नारकायुकर्म *narakayukarma*, hellishage karma (is caused by too) much wordly activity and by attachment to (too) many worldly objects or by (too) much attachment.

e. g., committing breaches of the first five vows of non-killing, truth non-stealing, chastity, non-attachment to worldly possessions.

SUTRA 16

माया तैर्यग्योनस्य ॥ १६ ॥

Maya tairyagyonasya,

(The inflow) of तिर्यग्योनि *tiryagyoni*, sub-human-age-karma (is caused by) माया *Maya*, deceit.

e g. cheating others, preaching the false doctrine, etc.

SUTRA 17

अल्पारम्भपरिग्रहत्वं मानुषस्य ॥ १७ ॥

(The inflow) of मनुष्यायु *manusyayu* human-age-karma (is caused by) slight worldly activity and by attachment to a few worldly objects or by slight attachment.

SUTRA 18

स्वभावमार्दवं च ॥ १८ ॥

Svabhava mardavacha.

Natural humble disposition is also the cause of human-age karma (मनुष्यायुकर्म).

SUTRA 19

निःशीलव्रतत्वं च सर्वेषाम् ॥ १९ ॥

Nihshilvratatvam cha Sarvesam

Vowlessness and sub vowlessness with (slight worldly activity and slight attachment), (is cause of inflow) of all (kinds of age-karmas).

Not taking the vows of laymen and not odopting the restrictions (शील *shila*), but having slight attachment to the world and activity in it, can be the cause of the inflow of age-karmic matter of all four kinds.

SUTRA 20

सरागसंयमसंयमासंयमाकामनिर्जराबालतपांसि दैवस्य ॥ २० ॥

Saragasamsamasamyama-samyamakamanirjarabalatapamsi daivasya.

(The inflow) of देवायु celestial-age-karma (is caused by:)

(1) सरागसंयम *Saraga-samyama*, self-control with slight attachment [found in monks only].

संयमासंयमा *Samyamasamyama*, restraint of vows of some, but not of other passions, [found in laymen only.]

अकामनिर्जरा *Akama-nirjara*, equanimous submission to the fruition of karma.

(4) बालतप *Balatapa* austerities not based upon right knowledge.

SUTRA 21

सम्यक्त्वं च ॥ २१ ॥

Samyaktvam cha

Right-belief (is) also (the cause of celestial-age-karmas, but only of the heavenly order. It applies to human and sub-human only. A celestial or hellish right-believer binds the human age-karma. Note also that if a human or sub-human beings has bound a particular

age-karma before gaining right belief, he must enjoy that. See also Jiva Kanda, 292, 527, 645. Karma Kanda 158.

SUTRA 22

योगवक्रता विसंवादनं चाशुभस्य नाम्नः ॥ २२ ॥

Yogavakrata visamvadanam chasubhasya namnah.

(The inflow) of अशुभनाम *Ashubhanama,* bad body-making karma (is caused by a) non-straight forward (or deceitful working) of the mind, body or speech (or) by (विसंवाद *Visamvada,*) wrangling, etc, Wrong-belief, Envy, Back-biting, Self-praise, Censuring and others, etc.)

SUTRA 23

तद्विपरीतं शुभस्य ॥ २३ ।

Tadviparitam shubhasya.

(The inflow) of शुभनाम good-body-making karma (is caused by the causes) opposite of the above , (*viz*, by straight-forward dealings with body, mind and speech ; by avoiding disputes, etc. right-belief, humility, admiring praise worthy people, etc)

SUTRA 24

दर्शनविशुद्धिर्विनयसम्पन्नता शीलव्रतेष्वनतीचारोऽभीक्ष्णज्ञानोपयोग-संवेगौ शक्तितस्त्यागतपसी साधुसमाधिर्वैयावृत्यकरणमर्हदाचार्यबहुश्रुतप्रवचन-भक्तिरावश्यकापरिहाणिर्मार्गप्रभावनाप्रवचनवत्सलत्वमिति तीर्थकरत्वस्य ॥ २४ ॥

Darshanavishuddhirvinayasampannata shilavratesvanaticharoabhiksnanjnanopayogasamvegau shaktitastyagatapasi sadhusamadbirvaiyavrityakaranamarhadacharyabahushrutapravachanabhaktiravashsyakaparihanirmargaprabhavanapravachanavatsalatva-miti tirthamkaratvasya.

(The inflow) of तीर्थंकरकर्म *Tirthamkara,* body making karma [is caused by meditation (भावना Bhavana) of the following 16 matters :]

1. दर्शन विशुद्धि *Darshana-vishuddhi,* Purity of right-belief.

Pure right belief is with 8 Angas or the following 8 qvalities :—

1. निःशंकित *Nishshankita.* Free from all doubt.
2. निःकांक्षित *Niskamksita.* Freefrom worldly desire,

3. निर्विचिकित्सित *Nirvichikitsita.* Free from repulsion from anything.
4. अमूढदृष्टि *Amudhadristi.* Free from superstitious belief.
5. उपबृंहणं *Upabrihanam* or (more popularly), उपगूहन *Upaguhana.* Free from a tendency to proclaim the faults of others.
6. स्थितीकरण *Shitikarana.* To help oneself or others to remain steady in the path of truth.
7. वात्सल्य *Vatsalya.* Tender affection for one's brothers on the path of Liberation.
8. प्रभावना *Prabhavana.* Propagation of the path of Liberation.

2. विनयसम्पन्नता *Vinaya-sampannata.* Reverence for means of Liberation and for those who follow them.
3. शीलव्रतेष्वनतिचार *Shilvratesvanatichara.* Faultless observance of the 5 vows, and a faultless subdual of the passions.
4. अभिक्ष्णज्ञानोपयोग *Abhiksana-jnanopayoga,* Ceaseless pursuit of right knowledge.
5. संवेग *Samvega.* Perpetual apprehension of mundane miseries.
6. शक्तितस्त्याग *Shaktitastyaga.* Giving up (for others of knowledge etc.) according to one's capacity.
7. शक्तितस्तप: *Shaktitastapah.* The practice of austerities, according to one's capacity.
8. साधुसमाधि: *Sadhu-samadhi* Protecting and reassuring the saints or removing their troubles.
9. वैयावृत्यकरण *Vaiyavrittya karana.* Serving the meritorious.
10. अर्हद्भक्ति *Arhadbhakti.* Devotion to Arhats or Omniscient Lords
11. आचार्यभक्ति *Acharyabhakti* Devotion to Acharyas or Heads of the orders of saints.
12. बहुश्रुतभक्ति, *Bahusrutabhakti* Devotion to Upadhyayas (उपाध्याय) or teaching saints
13. प्रवचनभक्ति *Pravachanabhakti* Devotion to Scriptures.
14. आवश्यकापरिहाणि *Avashyakaparihani.* Not neglecting one's (6 important daily) duties.
15. मार्गप्रभावना *Margaprabhavana.* Propagation of the path of Liberation.
16. प्रवचनवत्सलत्व *Pravachana-vatsalatva.* Tender affection for one's brothers the path of biberation.

Even one of these if properly contemplated and with right belief brings about the inflow of Tirthakara-body-making karma.

SUTRA 25

परात्मनिन्दाप्रशंसे सदसद्गुणोच्छादनोद्भावने च नीचैर्गोत्रस्य ॥२५॥

Paratmanindaprashamse sadasadgunochchhadanodbhavane cha nichairgotrasya.

(The inflow) of नीचगोत्र low-family-determining karma (is caused by :)

1. परनिन्दा *Paranında*, speaking ill of others ;
2. आत्मप्रशंसा *Atmaprashansa*, praising oneself ;
3. सद्गुणोच्छादन *Sadgunochchhadan*, concealing the good qualities of others ; and
4. असद्गुणोद्भावन *Asadgunodbhavan*, proclaiming in oneself the good qualities which one does not possess.

SUTRA 26

तद्विपर्ययो नीचैर्वृत्त्यनुत्सेकौ चोत्तरस्य ॥ २६ ॥

Tadviparyayo nichairvrityanutsekau chottarasya.

(The inflow) of the next, (i. e. उच्चगोत्र high-family-determining karma is caused by) the opposite of the above, (i. e. by :)

1. परप्रशंसा *Paraprashmsha*, praising others ;
2. आत्मनिन्दा *Atmamnda*, denouncing one's self ;
3. सद्गुणोद्भावन *Sadgunodbhavana*, proclaiming the good qualities of others ;
4. असद्गुणोच्छादन *Asadgunochchhadana*, not proclaiming one's own ;
5. नीचैर्वृत्ति *Nichairvritti*, an attitude of humility towards one's better ,
6. अनुत्सेक *Anutseka*, not being proud of one's own achievements or attainments.

SUTRA 27

विघ्नकरणमन्तरायस्य ॥ २७ ॥

Vighnakaranamantrayasya.

(The inflow) of obstructive (अन्तराय *Antaraya*) karma (is caused by) disturbing others (in दान charity , लाभ gain , भोग enjoyment of consumable things , उपभोग enjoyment of non-consumable things , and वीर्य making use of their powers).

NOTE—The inflow of 7 karmas, *i.e.* of all except the age-karma, is going on always, in souls influenced by the Passion, and of the age-karma also on special occasions. But the predominance of the above causes will determine the intensity of fruition (Anubhaga) of their particulor inflow.

The special occasions of age-karma are 8 in one man's life, as follows: Supposing a man's life is to be 81 years long. The first will be on his passing $\frac{2}{3}$ of it, *i, e.* when he is 54. The second on his passing $\frac{2}{3}$ of the remainder, *i. e.* when he is 72 The third on his passing $\frac{2}{3}$ of the remainder, *i. e.* when he is 78. Fourth on his passing $\frac{2}{3}$ of the remainder again, *i. e.* when he is 80. And similarly the fifth when he is 80 years, and 8 months. The sixth at 80 years, 10 months and 20 days. The seventh at 80 years, 11 months, 16 days and 16 hours. The eighth at 80 years, 11 months, 25 days, 13 hours and 20 minutes. If not then the ninth is the last moment.

अध्याय सातवाँ

CHAPTER VII

SUTRA 1

हिंसाऽनृतस्तेयाब्रह्मपरिग्रहेभ्यो विरतिर्व्रतम् ॥ १ ॥

Himsaanritasteyabrahmaparigrahebhyo viratirvratam.

व्रत *Vrata* or vow is to be free from :

(1) हिंसा *Himsa*, injury ;
(2) अनृत *Anrita*, falsehood ;
(3) स्तेय *Steya*, theft ;
(4) अब्रह्म *Abrahma*, unchastity ; and
(5) परिग्रह *Parigraha*, worldly attachment ; (or worldly objects).

SUTRA 2

देशसर्वतोऽणुमहती ॥ २ ॥

Deshasarvatoanumahati.

(Vows are of 2 kinds :)

1. अणुव्रत, *Anuvrata*, partial vow (that is, limited abstention from the five faults given above) ;
0. महाव्रत *Mahavrata*, full vow, (*i. e.*, total abstention.)

SUTRA 3

तत्स्थैर्यार्थं भावनाः पञ्च पञ्च ॥ ३ ॥

Tatasthairyartham bhavanah panch panch.

For the fixing of these (5 vows in the mind, these are) 5 (kinds of) meditation (भावना bhavana, for) each (of the vows.)

SUTRA 4

वाङ्मनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च ॥ ४ ॥

Vangmanoguptiryadananiksepanasamitya lokitapanabhojanani pancha.

The 5 (meditations for the vow against injury are :)

1. वाग्गुप्ति *Vaggupti*, Preservation of speech ;
2. मनोगुप्ति *Manogupti*, Preservation of mind ;
3. ईर्या *Irya*, Care in walking ;
4. आदान-निक्षेपण-समिति *Adana-niksepana-samiti*, Care in lifting and laying down things;
5. आलोकितपान भोजन *Alokitapana-bhojan*, thoroughly seeing to one's food and drink.

SUTRA 5

क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवीचि भाषणं च पञ्च ॥ ५ ॥

Krodhalobhabhirutvahasyapratyakhyananyanvvichi bhasanam cha pancha.

And five (meditations for the vow against falsehood :)

1. क्रोध प्रत्याख्यान, *Krodha-pratyakhyana*, Giving up anger ;
2. लोभ *Lobha*, „ „ „ „ *greed* ;
3. भीरुत्व *Bhirutva*, „ „ „ „ cowardice or fear
4. हास्य प्रत्याख्यान, *Hasya* „ „ Giving up of frivolity ;
5. अनुवीची भाषण, *Anuvichi-bhasana*. Speaking in accordance with scriptural injunctions.

SUTRA 6

शून्यागारविमोचितावासपरोपरोधाकरणभैक्ष्यशुद्धि सधर्माऽविसंवादाः पञ्च ॥६॥

Shunyagaravimochitavasaparoparodhakaranabhaiksyash-uddhi sadharmaavisamvadah panch.

(For the vow against theft, the) five (meditations are :)

1. शून्यागार, *Shunyagara*, Residence in a solitary place, like a mountain cave, etc. ;
2. विमोचितावास, *Vimochitavasa*, Residence in a deserted place ;
3. परोपरोधाकरण, *Paroparodhakarana*, Residence in a place where one is not likely to be prohibited by others, nor where one should be likely to prohibit others ;
4. भैक्ष्यशुद्धि, *Bhaiksya-suddhi*, Purity of alms, according to the scriptures ;
5. सधर्माविसंवाद, *Saddharmavisamvada*, Not disputing with one's co-religionists, as to "mine" and 'thine."

SUTRA 7

स्त्रीरागकथाश्रवणतन्मनोहराङ्गनिरीक्षणपूर्वरतानु स्मरणवृष्येष्टरसस्वशरीर-
संस्कारत्यागाः पञ्च ॥ ७ ॥

Striragakathashrvanatanmanoharaanganiriksanapurvaratanu smaranavrisyestarasasvasharirasamskaratyagaha pancha.

For the vow against unchasity, the five (meditations are :)

1. स्त्रीरागकथाश्रवणत्याग *Striraga-katha-shravanatyaga,* Renouncing of (reading or) hearing stories exciting attachment for women ;
2. तन्मनोहराङ्गनिरीक्षणत्याग *Tanmanoharanga-niriksana-tyaga,* Renouncing of seeing their beautiful bodies ;
3. पूर्वरतानुस्मरणत्याग *Purvaratanusmarana-tyaga,* Renouncing of thinking over, (rememberance of) past enjoyment of women ;
4. वृष्येष्टरसत्याग *Vrisyestarasa-tyaga,* Renouncing of exciting and aphrodisiac drinks ; and
5. स्वशरीरसंस्कारत्याग *Svasharirasamskara-tyaga,* Renouncing of beautifying one's own body ; self-adornment.

SUTRA 8

मनोज्ञामनोज्ञेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ॥ ८ ॥

Manojnamanojnendriyavisayaragadvesavarjanani pancha.

(For the vow against worldly attachment, the 5 (meditations are :) giving up or self-denial of love and hatred (रागद्वेष *Raga-dvesa*) in the pleasing (and) displeasing (worldly) objects of the (five) senses.

SUTRA 9

हिंसादिष्विहामुत्रापायावद्यदर्शनम् ॥ ९ ॥

Himsadisvihamutrapayavadyadarshanam.

The destructive or dangerous (and) censurable (character of the 5 faults,) injury, etc., in this (as also) in the next world (ought to be) meditated upon.

SUTRA 10

दुःखमेव वा ॥ १० ॥

Duhkha-meva va

(One must also meditate, that the five faults, injury, etc. are) pain personified, (as they themselves are the veritable wombs of pain).

SUTRA 11

मैत्रीप्रमोदकारुण्यमाध्यस्थानि च सत्त्वगुणाधिकक्लिश्यमानाऽविनयेषु ॥ ११ ॥

Maitripramodakarunyamadhyasthani cha sattvagunadhi-kaklishyamanavinayesu.

And (we must meditate upon the 4 following :)

1. मैत्री *Maitri*, Benevolence (for) सत्वेषु *Satvesu*, all living beings,
2. प्रमोद, *Pramoda*, Delight (at the sight of beings) गुणाधिकेषु *Gunadhikesu*, better qualified (or more advanced than our-selves on the path of liberation ;)
3. कारुण्य *Karunya*, Pity, Compassion (for) क्लिश्यमानेषु *Klishyama-nesu*, the afflicted ,
4. माध्यस्थ *Maddhyastha*, Tolernce or indifference (to those who are) अविनयेषु *Avinayesu*, uncivil or ill-behaved.

SUTRA 12

जगत्कायस्वभावौ वा संवेगवैराग्यार्थम् ॥ १२ ॥

Jagatkayasvabha va uvasamvegavairagyartham.

For संवेग *Samvega*, the apprehension of the miseries of the world and वैराग्य *Vairagya*, non-attachment to sense pleasures, (we should meditate upon) the nature of the world and of our physical body. The world is transitory and not fit for love ; and the body is impure and hampering in spiritual progress and therefore should be subordi-nated to the soul.

SUTRA 13

प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा ॥ १३ ॥

Pramattayogatpranavyaparopanam himsa.

By (प्रमत्तयोग), passional vibrations, (प्राणव्यपरोपण), the hurting of the vitalities, (is) (हिंसा) injury.

Injury on himsa is to hurt the प्राणान् *Pranas* or vitalities, through प्रमत्तयोग *Pramattayoga, i.e.*, vibration due to the Passions, which agitate mind, body or speech.

SUTRA 14

असदभिधानमनृतम् ॥ १४ ॥

Asadabhidhanamanritam.

Falsehood (is) to speak hurtful-words (through प्रमत्तयोग *Pramatt-yoga*, passional vibrations.)

SUTRA 15

अदत्तादानं स्तेयम् ॥ १५ ॥

Adattadanam steyam.

Theft (is) to take anything which is not given, (through Pramattayoga).

SUTRA 16

मैथुनमब्रह्म ॥ १६ ॥

Maithunamabrahma.

Unchastity is coition (or sexual contact, through Pramatta-yoga.)

SUTRA 17

मूर्च्छा परिग्रहः ॥ १७ ॥

Murchha parigrahah.

Worldly attachment is मूर्च्छा *Murchha*, infatuation (or intoxication through Pramattayoga, in the living or non-living objects of the world.)

Worldly objects are said to be Parigraha, because they are the external causes of internal attachment.

SUTRA 18

निःशल्यो व्रती ॥ १८ ॥

Nihshalyo vrati.

A व्रती *Vrati*, or a vower should be without (blemish which is like a) thorn (शल्य *Shalya*, which makes the whole body restless.)

This शल्य *Shalya* or blemish is of 3 kinds :

1. मायाशल्य, *Maya-shalya*, the thorn of deceit.
2. मिथ्याशल्य, *Mithya-shalya*, the thorn of wrong-belief.
3. निदान, *Nidana*, the thorn of Desire for future sense-pleasures.

SUTRA 19

अगार्यनगारश्च ॥ १९ ॥

Agaryaanagarshcha.

(Vowers are of 2 kinds ;) अगारी *Agari*, house-holders (laymen) and अनगार *Anagara*, house-less (ascetics.)

SUTRA 20

अणुव्रतोऽगारी ॥ २० ॥

Anuvratoagari.

(One whose five) vows (are) partial (is) a house-holder.

The house-holder's life has 11 प्रतिमा *Pratimas* or stages :

1. दर्शनप्रतिमा, *Darshana-pratima*. A true Jain must have perfect and intelligent belief in Jainism. He must have a good knowledge of its dotrines and their applications. He must give up meat, wine and honey. He must have a belief free from defects. He must more or less observe the 5 vows.

2. व्रतप्रतिमा *Vrata pratima*. He must observe the 5 Anuvratas without defect, the 3 gunavratas, and 4 Siksavratas. To give details, he must not destroy life, must not tell a lie, must not make unpermitted use of another man's property, must be chaste and must limit his possessions for life (the 5 Anuvartas) he must make a perpetual and a daily vow to go in certain directions and to certain distances only, must avoid useless talk, act or thought of sinful things (the 3

Gunavratas) ; and he must limit the articles of his diet and enjoyment for the day, must worship at fixed times in morning, noon and evening, must keep fast on certain days, and must give charity in the way of knowledge, money, etc., every day (the 4 Shikhsavratas). He must try not to transgress the last seven vows also.

3. सामयिक प्र०, *Samayika P.,* He must meditate faultlessly, regularly, and for fixed hours at mid-day, evening and morning, not less than 48 minutes every time.
4. प्रोषधोपवास प्र०, *Prosadhopavasa P.,* He must fast faultlessly on the 8th and 14th day of every lunar fortnight.
5. सचित्तत्याग प्र०, *Sachittatyaga P.,* He must not take Animate vegetable and water. He must follow this faultlessly.
6. रात्रि-भुक्त-त्याग प्र०, *Ratri-bhukta-tyaga P.,* He must not take or give food, or drink at night, this must be faultless.
7. ब्रह्मचर्य्य प्र०, *Brahma charyya P.,* He must give up sexual intercourse even with his wife. This must be faultless.
8. आरम्भत्याग प्र०, *Arambha-tyaga P.,* He must give up his means of livelihood, cooking, etc.
9. परिग्रहत्याग प्र०, *Parigraha-tyaga P.,* He must give up his desire for the objects of the world and be contented with abandoning all his property, except a few clothes and utensils.
10. अनुमतित्याग प्र०, *Anumata-tyaga, P ,* He must not even advise on any worldly activity.
11. उद्दिष्टत्याग प्र०, *Uddista-tyaga P.,* He will beg his food, and refuse what is specially prepared for him. He may be Ksullaka, with a small sheet and loin-cloth, or an Ailaka, with only a loin-cloth , and dining only off his hands. They both carry a pot of water, and a peacock brush. The former carries an alms bowl also.

SUTRA 21

दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोग परिभोगपरिमाणा
तिथिसंविभागव्रतसम्पन्नश्च ॥ २१ ॥

Digdeshanarthadandaviratisamayikaprosadhopavasopabhogaparibhogaparimanatithisamvibhagavratasampannash cha.

(The house-holder)must be with (the flollowing 7 supplementary-vows)also:

1. दिग्व्रत *Digvrata*, (Taking a life-long vow) to limit (his worldly activity to fixed points in all the 10)directions, (*i. e.* East, West, North South, South-east, East-north, North-west, and West-south, and up and down).

2. देशव्रत, *Deshavrata*, (Taking a vow to) limit (the above also for a) shorter (period of time, *e. g.* for one's weekly or daily worldly activity).

3. अनर्थ दण्ड व्रत, *Anarthadanda-vrata*, (Taking a vow) not to commit purposeless sin ; (It has 5 kinds):

(1) अपध्यान, *Apadhyana*, Thinking ill of others ;

(2) पापोपदेश , *Papopadesha* Preaching of sin (to others),

(3) प्रमादचरित, *Pramada-charitra*. Thoughtless or inconsiderate conduct (as breaking the boughs of trees, etc., without any purpose).

(4) हिंसादान,*Himsadana*, Giving objects of offence (to others).

(5) दुःश्रुति, *Duhshruti*, (reading or) hearing bad (books.)

The above 3, *i.e.* Digvrata, Deshavrata and Anarth-dandavrata) are called गुणव्रत *Gunavratas*, multiplicative vows, because they raise the value of the 5 vows (Ahimsa, etc.)

4 सामायिक *Samayika*, (Taking a vow to devote so much time everyday, (once, twice or three times, at sunrise, sunset and noon to) contemplation of the self (for spiritual anvancement.)

5. प्रोषधोपवास, *Prosadhopavasa*, (Taking a vow to) fast (on 4 days of the month, *viz.*, the two अष्टमी 8th and the two चतुर्दशी 14th days of every lunar fort-night.)

(Fast means abstention from food and drink, and devoting one's time to religious study and contemplation, etc.)

6. उपभोग-परिभोग-परिमाण *Upabhoga-paribhoga-parimana*, (Taking a vow every day) limiting one's enjoyment of consumable and non-consumable things.

7. अतिथि संविभाग *Atithi-samvibhaga*. (Taking a vow to take one's food (only after) feeding the ascetics with a part (of it.)

If ascetics are scarce, another person may be fed in their place, if he is observing the vows of a house-holder or is possessed of right belief , or any afflicted or poor person.

These last 4, (*i. e.*, Samayika, Prosadhopavasa, Upabhoga-paribhogaparimana and Atithi-samvibhaga) are called शिक्षाव्रत *Siksavratas*, disciplinary vows, so called because they are preparatory for the discipline of ascetic's life.

SUTRA 22

मारणान्तिकीं सल्लेखनां जोषिता ॥ २२ ॥

Maranantikim sallekhanam josita.

(The house-holder is aslo) the observer in the last moment of his life, (of the process of) सल्लेखना *Sallekhana*, peaceful death (which is characterised by non-attachment to the world and by a suppression of the passions.)

Thus the house-holder's vows are 12, with the last or peaceful death as their supplement.

SUTRA 23

शंकाकांक्षा विचिकित्सान्यदृष्टिप्रशंसासंस्तवाः सम्यग्दृष्टे रतिचाराः ॥ २३ ॥

Shankakanksavichikitsanyadristiprashamsasamstavah samyagdristeraticharah.

(There are 5) defects or partial transgressions (अतिचाराः) (which should not be found) in a man of right belief :

1. शंका, *Shanka*, Doubt, Scepticism ;
2. कांक्षा, *Kanksa*, Desire of sense-pleasures ;
3. विचिकित्सा, *Vichikitasa*, Disgust at anything, *e. g.*, with a sick or deformed person ;
4. अन्यदृष्टिप्रशंसा, *Anyadristiprshamasa*, Thinking admiringly of wrong believers ;
5. अन्यदृष्टिसंस्तव, *Anyadristi-sanstava*, Praising wrong believers.

SUTRA 24

व्रतशीलेषु पञ्च पञ्च यथाक्रमम् ॥ २४ ॥

Vrata shilesu pancha pancha yathakramam.

(These are) 5 (defects) respectively in each (of the 5) व्रत *Vrata*, vows, and (7) शील *Shila*, supplementary vows, (which should be avoided.)

SUTRA 25

बन्धवधच्छेदातिभारारोपणान्नपाननिरोधाः ॥ २५ ॥

Bandha badhachchhedati-bhara ropana nnapana nirodhah.

(The partial transgressions of the first vow अहिंसा अणुव्रत are :)

1. बन्ध, (Angrily or carelessly) tying up (an animal or human being.)

2. वध, (Angrily or carelessly beating (an animal or human being).
3, छेद, „ „ „ mutilating „ „ „ „
5. अतिभारारोपण, „ „ „ with-holding food or drink from an animal or human being.

SUTRA 26

मिथ्योपदेशरहोभ्याख्यानकूटलेखक्रियान्यासापहारसाकारमन्त्रभेदाः ॥२६॥

Mithyopadesha rahobhyakhyana kuta lekha kriya nyasapahara sakara mantrabhedah.

(The partial transgressions of the second vow सत्याणुव्रत, *Satyanuvrata,* are :)

1. मिथ्योपदेश, *Mithyopadesha,* Preaching false doctrines.
2. रहोभ्याख्यान, *Rahobhyakhyana,* Divulging the secret (actions of man and woman;)
3. कूटलेखक्रिया *Kutalekhakriya,* Forgery (and perjury.)
4 न्यासापहार, *Nyasapahara,* Unconscientious dealing by means of speech, *e. g.,* A deposits Rs. 1,000 with B ; and then thinking that he has deposited only Rs. 900, demands Rs. 900. B says : Yes, take whatever you deposited and gives him Rs. 900. This is nyasapahar.
5. साकारमन्त्रभेद, *Sakaramantrabheda,* Divulging what one guesses by seeing the behaviour or gestures of others, who are consulting in private.

SUTRA 27

स्तेनप्रयोगतदाहृतादानविरुद्धराज्यातिक्रमहीनाधिकमानोन्मानप्रतिरूपक व्यवहाराः ॥ २७ ॥

Stena prayogatadahritadanaviruddha rajyatikrama hinadhika manonmanapratirupaka vyavaharah.

(The partial transgressions of the third vow अचौर्याणुव्रत *Achauryanuvrata,* are :)

1. स्तेनप्रयोग, *Stenaprayoga,* Abetment of theft.
2. तदाहृतादान *Tadahritadana,* Receiving stolen property.
3. विरुद्धराज्यातिक्रम, *Viruddharajyatikrama,* Illegal traffic, (*e. g.,* by selling things at inordinate prices in time of war, or) to alien enemies, etc.

4. हीनाधिकमानोन्मान *Hinadhika-manonmana.* False weights and measures.

5. प्रतिरूपकव्यवहार, *Pratirupaka-vyavahara*, Adulteration.

SUTRA 28

परविवाहकरणेत्वरिकापरिगृहीतापरिगृहीतागमनानंगक्रीड़ाकामतीव्राभिनिवेशाः ॥ २८ ॥

Paravivahakaranetvarikaparigrihitaparigrihitagamananangakrida kamativrabhiniveshah.

(The partial transgression of the fourth vow ब्रह्मचर्य are :)

1. परविवाहकरण *Paravivahakarana*, Bringing about the marriage of people who are not of one's own family.

2. इत्वरिकापरिग्रहीतागमन *Itvarikaparigrahitagamana*, Intercourse with a married immoral woman.

   इत्वरिकाअपरिग्रहीतागमन, *Itvarikaaparigrahitagamana*, Intercourse with an unmarried immoral woman.

4. अनङ्गक्रीडा, *Anangakrida*, Unnatural sexual intercourse.
5. कामतीव्राभिनिवेश, *Kamativrabhiniveshah*, Intense sexual desire.

SUTRA 29

क्षेत्रवास्तुहिरण्यसुवर्णधनधान्यदासीदासकुप्यप्रमाणातिक्रमाः ॥ २९ ॥

Ksetravastuhiranyasuvarnadhanadhanyadasidasakupyapramanatikramah.

Transgressing the limit of fields, houses, silver, gold, cattle, corn, female and male servants, clothes.

NOTE—The partial transgressions of the fifth vow परिग्रहपरिमाणव्रत, *Parigrahaparimanavrata*, arise when a man limits the quantity of say two kinds of things, but then changes the proportion of those things, although the quantity remains the same, *e. g.*, he limits his land possessions to 4 fields and 2 houses. Then wanting a house more, he acquires 3 houses and reduces the fields by one. Thus though the number and possibly the value of his possessions may remain the same, still the limit of his vow is partially transgressed. This sort of

transgression may be between 5 pairs of possessions as follows:

1. { क्षेत्र, Fields.
   { वास्तु, Houses.
2. { हिरण्य, Silver.
   { सुवर्ण,Gold.
3. { धन, Cattle.
   { धान्य, Corn.
4. { दासी, Female-servant.
   { दास, Male-servant.
5. { कुप्य, Clothes, etc., (i.e., things of toilet, etc.)
   { (भाण्ड, Bhanda, crockery or utensils.)

SUTRA 30

ऊर्ध्वाधस्तिर्यग्व्यतिक्रमक्षेत्रवृद्धिस्मृत्यन्तराधानानि ॥ ३०॥

Urdhvadhastiryagvyatikramaksetravriddhi smrityantaradhanani.

(The partial transgressions of the first गुणव्रत *gunavrata*, i. e., दिग्व्रत, *digvrata*, are :)

1. ऊर्ध्वव्यतिक्रम, *Urdhvavyatikrama*, (In passion or negligence to go up) higher than your limit (in the vow.)
2. अधःव्यतिक्रम, *Adhahvyatikrama*, (In passion or negligence to go down) lower than your limit (in the vow.)
3. तिर्यग्व्यतिक्रम. *Tiryag-vyatikrama*, (In passion or negligence to go in the) other 8 directions, beyond your limit (in the vow.)
4. क्षेत्रवृद्धि *Ksetravriddhi*. (In passion or negligence) to increase (in one and decrease in the other direction), the boundaries (of the distance which is the limit in the vow.)
5. स्मृत्यन्तराधान, *Smrityantaradhana*, Forgetting the limit in the vow (but still to go on recklessly. This transgression will arise even if the limit vowed is not exceeded.)

SUTRA 31

आनयनप्रेष्यप्रयोगशब्दरूपानुपातपुद्गलक्षेपाः ॥ ३१ ॥

Anayanapresyaprayogashabdarupanupatapudgalaksepah.

(The partial transgressions of the second Gunavrata, *i. e.*, देशव्रत *deshavrata*, are :)

1. आनयन, *Anayana*, sending for something from beyond the limit.
2. प्रेष्यप्रयोग, *Prasyaprayoga*, sending some one out beyond the limit.
3. शब्दानुपात, *Shabdanupata*, sending one's voice out beyond limit, *e. g.*, by telephone.
4. रूपानुपात, *Rupanupata*, making signs for persons beyond the limit ; as the morse code with flags, etc.
5. पुद्गलक्षेप *Pudgalaksepa*, Throwing something material beyond the limit.

SUTRA 32

कन्दर्पकौत्कुच्यमौखर्यासमीक्ष्याधिकरणोपभोगपरिभोगानर्थक्यानि ॥ ३२ ॥

Kandarpakautkuchyamaukharyasamiksyadhikaranopabhogaparibhoganarthakyani.

(The partial transgression of the "Third Gunawrata," *i. e.*, अनर्थदण्डव्रत *anarthadandavrata*, are :

1. कन्दर्प, *Kandarpa*, Poking fun at another.
2. कौत्कुच्य, *Kautkuchya*, Gesticulating, and mischievous practiacl joking.
3. मौखर्य, *Mauhkarya*, Gossip ; garrulity.
4. असमीक्ष्याधिकरण, *Asamiksyadhikarana*, Overdoing a thing.
5. उपभोगपरिभोगानर्थक्य, *Upabhogaparibhoganarthakya*, Keeping too many consumable and non-consumable objects.

SUTRA 33

योगदुःप्रणिधानानादरस्मृत्यनुपस्थानानि ॥ ३३ ॥

Yogaduhpranidhananadarasmrityanupasthanani.

(The partial transgressions of the first शिक्षाव्रत, *Siksavrata*, *i. e.*, सामायिक *Samayika*, are :)

1. मनोदुष्प्रणिधानम्, *Manoduspranidhanam*, Misdirection of mind (during meditation.)
2. कायदुष्प्रणिधानम्, *Kayaduspranidhanam*, Misdirection of body (during meditation.)
3. वाग्दुष्प्रणिधानम्, *Vakduspranidhanam*, Misdirection of speech during meditation.

4. अनादर, *Anadara,* Lack of interest.
5. स्मृत्यनुपस्थान, *Smrityunupasthana,* Forgetting of due formalities.

SUTRA 34

अप्रत्यवेक्षिताप्रमार्जितोत्सर्गादानसंस्तरोपक्रमणानादरस्मृत्यनुपस्थानानि ॥ ३४ ॥

Apratyaveksitapramarjitotsargadanasamstaropakram-ananadarasmrityanupasthanani.

(The partial transgression of the second शिक्षाव्रत, *Siksiavrata, i. e.,* प्रोषधोपवास, *Prosadhopavasa,* are :)

1. अप्रत्यवेक्षिताप्रमार्जितोत्सर्ग, *Apratyaveksitapramarjitotsarga,* To excrete in a place without inspecting and without sweeping it.
2. अप्रत्यवेक्षिताप्रमार्जितादान *Apratyaveksitapramarjitadana,* To take up or lay down things in a place, without inspecting and without sweeping it.
3. अप्रत्यवेक्षिताप्रमार्जितसंस्तरोपक्रमण, *Apratyaveksitapramarjita Sanstar-opakramana,* To spread a mat or seat in a place, without inspecting and without sweeping it.
4. अनादर, *Anadara.* Lack of interest.
5. स्मृत्यनुपस्थान, *Smrityanupasthana,* Forgetting of due formalities.

SUTRA 35

सचित्तसम्बन्धसम्मिश्राभिषवदुःपक्वाहाराः ॥ ३५ ॥

Sachittasambandhasammishrabhisavaduhpakvahara.

(The partial transgression of the third शिक्षाव्रत *Siksavrata i.e.* उपभोग-परिभोगपरिमाणव्रत, *Upbhogaparibhagoparimanavrata,* are :

1. सचित्ताहार *Sachittahara,* Taking living things, e g. green vegetable
2. सचित्तसम्बन्धाहार. *Sachittasambanda Ahara,* Taking anything connected with a living things, e. g. using a green leaf as a plate.
3. सचित्तसम्मिश्राहार *Schittasammihra Ahara,* Taking a mixture of living and non-living things, e. g. hot with fresh water.
4. अभिषवाहार, *Abhisavahara,* Taking aphrodisiacs, or strengthening or exciting food.
5. दुःपक्वाहार, *Duhpakvahara,* Taking badly cooked food.

SUTRA 36

सचित्तनिक्षेपापिधानपरव्यपदेशमात्सर्यकालातिक्रमाः ॥ ३६ ॥

Sachittaniksepapidhanaparavyapadeshamatsarya kalatikramah

(The partial transgression of the fourth शिक्षाव्रत *Siksavrata*, i. e. अतिथिसंविभागव्रत, *Atithisambibhagavratra*, are :)

1. सचित्तनिक्षेप, *Sachittaniksepa*, Placing the faod on a living thing, e. g. on a green plantain leaf
2. सचित्तापिधान, Schittapidhana, Covering the food with a living thing.
3. परव्युपदेश, Paravyupadesha, Delegation of host's duties to another.
4. मात्सर्य Matsarya. Lack of respect in giving, or envy of another donor.
5. कालातिक्रम Kalatikrama. Not giving at the proper time.

SUTRA 37

जीवितमरणाशंसामित्रानुरागसुखानुबन्धनिदानानि ॥ ३७ ॥

Jivitamaranasamsamitranuragasukhanubandhanidanani.

(The partial transgression of सल्लेखना *Sallekhana* (peaceful death) are :)

1. जीविताशंसा. *Jivitashansa,* Desire to prolong one's life.
2. मरणाशंसा, *Marnashansa,* Desire to die soon.
3. मित्रानुराग, *Mitranuraga,* Attachment to friends.
4. सुखानुबन्ध, *Sukhanubandha,* Repeated rememberance of past enjoyments.
5. *Nidana,* Desire of enjoyments in the next world.

SUTRA 38

अनुग्रहार्थं स्वस्यातिसर्गो दानम् ॥ ३८ ॥

Anugrahartham svasyatisargo danam

Charity is the giving off one's belongings for the good (of one's self and of others.)

SUTRA 39

विधिद्रव्यदातृपात्रविशेषात्तद्विशेष ॥ ३९ ॥

Vidhidravyadatrpatravisesattadvisesah.

(The fruition of charity is) different (according to the difference in :

1. विधि. *Vidhi,* Manner.
2. द्रव्य, *Dravyá,* Thing given.
3. दातृ, *Datri,* Person who gives ; and
4. पात्र, *Patra,* Person to whom it is given.

The manner of giving is of 9 kinds :

1. संग्रह, *Samgraha,* Respectful reception of an ascetic. The usual formula is : "Welcome ! welcome. Food and drink are pure here."
2. उच्चस्थान, *Uchchasthana,* Seating him on a exalted seat.
3. पादोदक, *Padodaka,* Washing his feet.
4. अर्चन, *Archana,* Worshipping him.
5. प्रणाम, *Pranama,* Bowing to him.

6—8. वाक्कायमनःशुद्धि, *Vakkayamanahsuddhi,* Being pure in speech body and mind.

9. एषणाशुद्धि, *Esanashuddhi,* Faultless way of giving food.

The thing given must be helpful in study and austerities.

The person who gives must have 7 qualities :

1. ऐहिकफलानपेक्षा, *Aihikafalanapeksa,* Must not wish any gain in this world in its exchange.
2. क्षान्ति, *Ksanti,* Must give calmly without anger.
3. मुदित, *Mudita,* Must be happy at giving.
4. निष्कपटता *Niskapatata,* Without deceit.
5. अनसूयत्व, *Anasuyatva,* Without envy.
6. अविषादित्व, *Avisaditva,* Without repentence ; and
7. निरहंकारत्व, *Nirahankaratva,* Without pride.

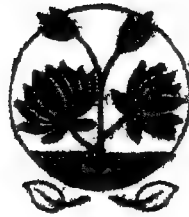
The person to whom it is given must be one of the three kinds :

1. उत्तमपात्र, *Uttamapatra,* Ascetics ;
2. मध्यमपात्र, *Madhyamapatra,* Laymen with vows ;

3. जघन्यपात्र, *Jaghanyapatra*, Layman with right belief but not with vows.

These three with right belief are called सुपात्र *Supatras*, good donees ; and those who are with proper external conduct but without eal right belief are कुपात्र *Kupatras*, deficient donees. Unworthy donees (Apatras) are those who have neither proper external conduct nor real right belief. There is no merit in giving them anything.

There is also a करुणादान *Karuna-dana*, or the gift of compassion to anyone—Jain or non-Jaina, human or sub-human being, who is in need of it. This charity is of 4 kinds :

1. आहार, *Ahara*, Food.
2. औषधि, *Ausadhi*, Medicine.
3. अभय, *Abhaya*, Reassuring the frightened, or removing their cause of fear.
4. विद्या, *Vidya*, Knowledge.

अध्याय आठवां

CHAPTER V111

SUTRA 1

मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥ १ ॥

Mithyadarshanaviratipramadakasayayoga bandha hetavah.

The causes of (बन्ध) Bandha or bondage are :

1. मिथ्यादर्शन Mithyadarshana, wrong belief. It is of 5 kinds :

(1) एकान्त Ekanta. Taking only one aspect of a many-sided thing e.g. man is mortal and un-mortal, regarded from the point of view of body and soul respectively. Taking only one view is Ekanta.

(2) विपरीत Viparita, perverse belief, e.g. animal sacrifices lead to heaven.

(3) संशय Samshaya, Doubt, scepticism, hesitation, e.g., as to path to Liberation.

(4) विनय Vinaya, Veneration. Taking all religions and gods to be equally worthy of pursuit.

(5) अज्ञान Ajnana. Wrong belief caused by ignorance. Indiscrimination of good and bad. It is caused by :

निसर्ग, Nisarga, inborn error ; or by अधिगम Adhigama, preaching of another.

The last is of 4 kinds :

क्रियावादी Kriyavadi, belief in time, soul, etc., as causing everything in the world.

अक्रियावादी Akriyavadi, opposite of the last.

अज्ञानिक Ajnanika, Agnostic.

वैनयिक Vaineyika, Religion is identical with veneration of parents, king, etc, e.g., Confucianism.

All these four together form 363 varieties of wrong belief(or पाखण्ड),i.e., 180, 84, 67 and 32 respectively.

निसर्गज Nisargaja is also clled अगृहीत Agrahita ; अधिगमज Adhigamaja, गृहीत Grahita.

(2)अविरति Avirati, vowlessness. Non-renunciation. It is of 12 kinds :

Lack of compassion for 6 classes of embodied souls; and lack of restraint of 5 senses and 1 mind.

(3) प्रमाद Pramada, Carelessness. This is of 15 kinds :

Four kinds of कथा Katha, talk, about :

1 Food(भोजनकथा Bhojana-Katha).
2 Women (स्त्रीकथा, Stri-Katha).
3 Politics (राज्यकथा Rajya-Katha).
4 Scandal (देशकथा Desha-Katha).
5 Senses (इन्द्रिय).
4 Passions (कषाय).
1 Affection (स्नेह).
1 Sleep (निद्रा).

---

15 Each together bring 80 भंग bhanga, divisions :

As : 1 Katha × 1 sense × 1 passion × 1 Sneha × 1 Nidra = one.

So : 4 kinds of talk × 5 senses × 4 passions × 1 affection × 1 sleep = 80.

4. कषाय Kasaya, passions, given below (सूत्र Sutra 9).

5. योग Yoga. Vibrations in the soul, through mind, body and speech. They are of 15 kinds :

4 of mind :

(1) सत्यमन Satyamana, true mind.
(2) असत्यमन Asatyamana, false mind.
(3) उभयमन Ubhayamana, mixed true and false mind.
(4) अनुभयमन Anubhaya-mana, neither true nor false.

4 of speech :

(1) सत्यवचन Satya-vachana, True
(2) असत्यवचन Asatya-vachana, False
(3) उभयवचन Ubhaya-vachana, Both
(4) अनुभयवचन *Anubhaya-vachana* None.

7 of body:

(1) औदारिक *Audarika*, physical.
(2) औदारिकमिश्र *Audarika-mishra*, *i.e.* physical with karmic]
(3) वैक्रियक *Vaikriyaka.* Fluid.
(4) वैक्रियकमिश्र *Vaikriyaka-mishra.* Fluid with karmic.
(5) आहारक *Aharaka.*
(6) आहारकमिश्र *Aharaka-mishra*, i.e, Aharaka with physical
(7) कार्माण *Karmana.* Karmic.

[NOTE—The तैजस *Taijas*, electric body, is always found with the karmic body, never has independent yoga (योग). The

electric molecules are drawn like the karmic molecules by the vibrations set in the soul by yoga of any kind.

As to these 5 causes of bondage:

In the 1st, 2nd and 3rd गुणस्थान *Gunasthanas*, Stages of Spirituality all the causes are found, though in the second the first is absent for a very short time.

In the 4th Gunasthana, all but the 1st are found.

In the 5th and 6th Gunasthanas, all but the first 2 are found.

In the 7th, 8th, 9th and 10th Gunasthanas, all but the first 3 are found.

In the 11th, 12th and 13th Gunasthanas, all but the first 4 are found.

In the 14th Gunasthana none.

These 5 are collectively called प्रत्यय *Pratyaya* .

(See कुन्दकुन्दाचार्यकृत समयसारप्राभृतम्, *Kundakundacharya's Samaya Sara Prabhritam.*)

SUTRA 2

सकषायत्वाज्जीवः कर्मणो योग्यान्पुद्गलानादत्ते स बन्धः ॥ २ ॥

Sakasayatvajjivah karmano yogyan pudgala nadatte sa bandhah.

The soul, owing to its being with passion, assimilates matter which is fit to form karmas. This (is) बन्ध *bondage.*

SUTRA 3

प्रकृतिस्थित्यनुभागप्रदेशास्तद्विधयः ॥ ३ ॥

Prakriti sthityanubhagapradeshastadvidhayah.

(There are 4) kinds of that (bondage) according to

1. प्रकृति *Prakriti*. Nature of karmic matter, e. g ज्ञानावरणी knowledge-obscuring, or दर्शनावरणी conation-obscuring, etc.

2. स्थिति *Sthiti*. Duration of the attachment of karmic matter to the soul.

3. अनुभव *Aunbhava*. The fruition being strong or mild, (also called अनुभाग *Anubhaga*).

4. प्रदेश *Pradesha*, The number of karma varganas or karmic molecules, which attach to the soul.

The first and the last are caused by योग *yoga*, vibratory activity of the soul and middle two by कषाय passions.

SUTRA 4

आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामगोत्रान्तरायः ॥ ४ ॥

Adyo jnanadarshanavaranavedaniyamohaniyayurnamagotrantarayah.

The main divisions of the nature of karmic matter are 8:

1. ज्ञानावरण, *Jnanavarana*, knowledge-obscuring.
2. दर्शनावरण, *Darshanavarana*, conation-obscuring.
3. वेदनीय, *Vedaniya*, Feeling-karma.
4. मोहनीय, *Mohaniya*, Deluding.
5. आयु *Ayu*, Age.
6. नाम, *Nama*, Body-making.
7. गोत्र , *Gotra*, Family-determinig.
8. अन्तराय, *Antaraya*, Obstructive.

SUTRA 5

पंचनवद्व्यष्टाविंशतिचतुर्द्विचत्वारिंशद्द्विपञ्चभेदा यथाक्रमम् ॥ ५ ॥

Panchanavadvyastavinsatichaturdvichatvarimsaddvipanchabheda yatha karmam.

(They are of) 5, 9, 2, 28, 4, 42, 2, 5 classes respectively.

This 42 has been classified into 93, so that sub-classes come to 148.

SUTRA 6

मतिश्रुतावधिमनः पर्यय केवलानाम् ॥ ६ ॥

Matisrutavadhimanah paryaya kevalanam

(ज्ञानावरण, *Jnanavarana*, knowledge-obscuring is of 5 kinds, according, as it is :)

1. मति (ज्ञानावरण), *Mati Janavarana*, Sensitive. (knowledge obscuring).
2. श्रुत (ज्ञानावरण), *Shrut-Jnanavarana*, Scriptural (knowledge-obscuring.
3. अवधि (ज्ञानावरण), *Avadhi-jnanavarna*, Visual (knowledge obscuring.)

4. मनःपर्यय (ज्ञानावरण), *Manahparyavya-jnanavarana,* Mental (knowledge-obscuring.)
5. केवल (ज्ञानावरण) *Kevala-jnanavarana,* Perfect (knowledge obscuring.)

SUTRA 7

चक्षुरचक्षुरवधिकेवलानां निद्रानिद्रानिद्राप्रचलाप्रचलाप्रचला स्त्यानगृद्धयश्च ॥ ७ ॥

Chaksura chaksura-yadhi kevalanam nidrahidranidrapra chalaprachalstyanagrddhapasch, kadafeduedye.

(दर्शनावरण, *Darshanavarana,* Conation-obscuring is of 9 kinds according as it) obscures :

1. *Ocular-obscuring,* (चक्षु दर्शनावरण) Chaksu Darshanavarana.
2. *Non-ocular-obscuring,* (अचक्षु दर्शनावरण) Achaksu ,,
3. Visual-obscuring, (अवधिदर्शनावरण) *Avadhi Darshanavarana,*
4. Perfect-conation-obscuring, (केवलदर्शनावरण) *Kevala* ,,
   (And 5 kinds of sleep :)

1. Sleep, (निद्रा) *Nidra*
2. Deep sleep, (निद्रानिद्रा) *Nidranidra.*
3. Drowsiness, (प्रचला) *Prachala.*
4. Heavy-drowsiness, (प्रचलाप्रचला) *Prachala Prachala,* and
5. Somnambulism, (स्त्यानगृद्धि) *Styangriddhi.*

स्त्यानगृद्धि *Styanagriddhi* is so called because the activity of the person is manifested in sleep. This is always associated with painful or undesirable conditions of mind. According to Jainism, it is attended with a kind of monomania, *i. e.,* with आर्तध्यान *Arta-dhyana* and with unrighteous or wicked concentration, *i e.,* with रौद्र ध्यान *raudra-dhyana.*

SUTRA 8

सदसद्वेद्ये ॥ ८ ॥

Sadasadvedye.

वेदनीय *Vedaniya* or feeling (is of 2 kinds :)

1. सातावेदनीय *Sat avedaniya,* Pleasure-bearing, and
2. असातावेदनीय *Asatavedaniya,* Pain-bearing.

SUTRA 9

दर्शनचारित्रमोहनीयाकषायकषायवेदनीयाख्यास्त्रिद्विनवषोडशभेदः सम्यक्त्वमिथ्यात्वतदुभयान्यकषायकषायौहास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदा अनन्तानुबन्ध्यप्रत्याख्यानप्रत्याख्यानसंज्वलनविकल्पाश्चैकशः क्रोधमानमायालोभाः ॥ ९ ॥

Darsana charitramohaniyakasayavedaniyakhyastridvi navasodasa bhedahsamyaktvamithyatvatadubhayanyakas ayakasayauhasyaratyaratisokabhayajugupsastripunna punsaka vedaanantanubandhya pratyakhyanapratyakhyana pratyakyanasamjvalana vikalpaschaikasahkrodhamana mayalobha.

मोहनीय *Mohaniya*, Deluding (is of 28 kinds. the Primary divisions are two :)

1. दर्शनमोहनीय *Darshanmohaniya*, Right-belief-deluding.
2. चारित्रमोहनीय *Charitramohaniya*, Right-delief-deluding.

(Right-conduct-deluding 2 kinds :)

1. अकषायवेदनीय *Akasaya-vedaniya*, or नोकषाय *Nokasaya*, with slight passions.
2. कषायवेदनीय *Kasaya-vedaniya*. with passions.

(They are of) 3,2,9,16 (kinds respectively :)

(Right-belief-deluding दर्शनमोहनीय is of 3 kinds :)

1. मिथ्यात्व *Mithyatva*, Wrong-belief.
2. सम्यक् मिथ्यात्व *Samyakmithyatva*, mixed wrong and right belief.
3. सम्यक् प्रकृतिमिथ्यात्व *Samyak-prakriti-mithyatva*, Right-belief with e slight pefect, i. e. clouded by slight wrong belief.

(Akasaya-vedaniya or no-kasaya is of 9 kinds :)

1. हास्य *Hasya*, Risible, laughter-producing.
2. रति *Rati*, Indulgence.
3. अरति *Arati*, Ennui, Dis-satisfaction, langour.
4. शोक *Shoka*, Sorrow.
5. भय *Bhaya*, Fear.
6. जुगुप्सा *Jugupsa*, Disgust.

स्त्रीवेद *Striveda*, Faminine inclinations.

8. पुंवेद *Pumveda*, masculine inclinations.

9. नपुंसकवेद *Napunsakaveda*, Common inclinations.

(कषायवेदनीय *Kasayavedaniya*, is of 16 kinds :)

(4 passions) क्रोध Anger, मान Pride ; माया Deceit, लोभ Greed.

Each of these is of 4 kinds.

1. अनन्तानुबंधी *Anantanubandhi*. Error-feeding or wrong-beli: assisting. These are so called because they keep the soule bound in संसार *Samsar*, which is called अनन्त "*Ananta*" and inf which the soul is kept wandering by these passions feeding its erroneous belief. Ananta also means wrong belief. And these Passions are called Anantanubandhi, because they nourish or feed wrong belief. It is very lasting.(like a stone-engraving.
2. अप्रत्याख्यान *Apratyakhyana*, Partial-vow-preventing. It is les lasting (as a furrow).
3. प्रत्याख्यान *Pratyakhyana*, Total-vow-preventing. It is mild (as a line in dust.)
4. संज्वलन *Samjvalana*, Perfect-right-conduct-preventing. It is very mild (as a line in water.)

[Thus we get 16, i.e., (4×4) kinds.]

The 16 are examplified as follows :

Anger is deep like a furrow in stone,
„ „ earth ;
„ line „ dust ;
„ „ water;

Pride is unbending like a mountain, bone, wood, cane.

Deceit is crooked like a bamboo-root, horn of a ram , stream of cow-water , hoof-mark.

Greed is fast like crimson colour, wheel-dirt, body-dirt, tarmaric colour.

See Gommatasara-Jiva, Kanda Gatha, 283-286.

SUTRA 10

नारकतैर्यग्योनमानुषदैवानि ॥ १० ॥

Narakatairagyonamanusadaivani.

(आयु *Ayu*. Age-karma bondage is of 4 kinds,) according as it determines :

The (1) नरक *Naraka*, Hellish,
(2) तिर्यक् *Tiryak*, Sub-human ;
(3) मनुष्य *Manusya*, Human, and
(4) देव *Deva*, Celestial (character of the soul's life.

आयु *Ayu* is so-called, because the soul एति *Eti*., comes to enter a new condition of existence.

SUTRA 11

गतिजातिशरीरांगोपांगनिर्माणबन्धनसंघातसंस्थानसंहननस्पर्शरसगन्धवर्णा-
नुपूर्व्यागुरुलघूपघातपरघातातपोद्योतोच्छ्वासविहायोगतयः प्रत्येकशरीरत्रससुभग-
सुस्वरशुभसूक्ष्मपर्याप्तिस्थिरादेययशःकीर्तिसेतराणि तीर्थंकरत्वं च ॥ ११ ॥

Gatijatisharirangopanga nirmanabandhana sanghata samsthana samhanana sparsha rasagandha varnanupurvya guru laghupaghata paraghata tapo dyoto chchhvasa vihayo gatayah pratyeka sharira trasa subhaga susvara shubha suksma paryap tisthira deya yashah kirti setarani tirthakaratvam cha.

(The नामकर्म *Namakarma.* Body-making bondage is of 42, i. *e.*, with sud-classes of 93 kinds, as they bring about their respective effect.)

4 गति *Gati,* Condition of existmce :

(1) नरक *Naraka,* Hellish.
(2) तिर्यंच *Tiryancha,* Sub-human.
(3) मनुष्य *Manusya,* Human.
(4) देव *Deva,* Celestial.

Gati is so-called, because by the operation of this karma, the soul गच्छति *Gachchhati* goes from one to another condition of existence.

5 जाति *Jati,* Genus of beings :

(1) एकेन्द्रिय *Ekendriya,* one-sensed.
(2) द्विइन्द्रिय *Dvi-indriya,* two-sensed.
(3) त्रिइन्द्रिय *Tri-indriya,* Three-sensed.
(4) चतुरिन्द्रिय *Chatu-indriya,* four-sensed.
(5) पंचेन्द्रिय *Panch-indriya,* Five-sensed.

Jati is a karma by the operation of which a soul is born in a class, in which other souls, of a similar condition, are also grouped.

5 शरीर *Sharira,* Bodies :

(1) औदारिक *Audarika,* Physical.
(2) वैक्रियिक *Vaikriyika,* Fluid.
(3) आहारक *Aharaka,* Aharaka.
(4) तैजस *Taijasa,* Electric.
(5) कार्मण *Karmana,* Karmic.

Sharira is the karma, by the operation of which material molecules are set moving to form a particular body.

6 आंगोपांग *Angopanga,* Limbs and minor-limbs :

(1) औदारिक *Audarika,* In physical bodies.

(2) वैक्रियिक *Vaikriyika*, In fluid bodies.
(3) आहारक *Aharaka*, In aharaka, bodies.

1 निर्माण *Nirmana*, Proper formation of limbs and minor limbs in relation to their situation (स्थाननिर्माण *Sthana-nirmana*) and Dimensions (प्रमाणनिर्माण *Pramana-nirmana*.)

5 बन्धन *Bandhana*, 5 kinds of molecular bondage, according as the body is :

(1) औदारिक *Audarika*, Physical.
(2) वैक्रियिक *Vaikriyika*, Fluid.
(3) आहारक *Aharaka*, Aharaka.
(4) तैजस *Taijasa*, Electric.
(5) कार्मण *Karmana*, Karmic.

5 संघात *Sanghata*. Interfusion of molecules of different kinds of bodies in weaving them with the soul. It takes place in :

(1) औदारिक *Audarika*, Physical.
(2) वैक्रियिक *Vaikriyika*, Fluid.
(3) आहारक *Aharaka*, Aharaka.
(4) तैजस *Taijasa*, Electric, and
(5) कार्मण *Karmana*, Karmic bodies.

6 संस्थान *Samsthana*. Figure of the body :

(1) समचतुरस्र संस्थान *Sama-chaturasra-samsthana*. Perfect proportion all round.
(2) न्यग्रोधपरिमण्डलसंस्थान *Nyagrodhaparimandala-samsthana*. Like a banyan tree, short in the lower extremities and large in the upper body.
(3) स्वातिसंस्थान *Svati-samsthana*. It is the reverse of the last.
(4) कुब्जसंस्थान *Kubja-samsthana*. Hunch-back.
(5) वामनसंस्थान *Vamana-samsthana*. Dwarf.
(6) हुण्डकसंस्थान *Hundaka-samsthana* Quite disproportionate

6 संहनन *Samhanana*. 6 kinds of skeleton or osseous structure:

(1) वज्र ऋषभ नाराच संहनन *Vajra risabha naracha samhanana*. Adamantine nerves, joints (or amphiarthrodial articulation, when the bones are slightly moveable and united by an intervening substance) and bones.
(2) वज्रनाराचसंहनन *Vajra naracha samhanana*. Adamantine joints and bones.
(3) नाराचसंहनन *Narachsamhanana*. Joints and bones. Ordinary amphiarthrodial articulation and bones.

(4) अर्धनाराचसंहनन *Ardhanarachasamhanana.* Semi-joints and bones. A form of articulation weaker than Narachasamhanana.

(5) कीलित संहनन *Kilitasamhanana.* Jointed bones. Synarthrodial articulation in which bones are unmoveable and directly united.

(6) असंप्राप्तासृपाटिकासंहनन *Asampraptasrpatikasamhanana.* Loosely-joited bones. Diarthrodial articulation in which bones may be more or less freely moveable, when the articular surfaces are covered with smooth cartilage and surrounded by a fibrous capsule. Most of the joints of the human body are of this form.

8 स्पर्श *Sparsha.* 8 kinds of touch :

(1) उष्ण *Usna,* Hot.
(2) शीत *Shita,* Cold.
(3) स्निग्ध *Snigdha,* Smooth.
(4) रूक्ष *Ruksa,* Rough.
(5) मृदु *Mridu,* Soft.
(6) कर्कश *Karkasha,* Hard.
(7) लघु *Laghu,* Light.
(8) गुरु *Guru,* Heavy.

रस *Rasa.* 5 kinds of taste:

(1) तिक्त *Tikta,* Pungent
(2) कटुक *Katuka,* Bitter.
(3) कषाय *Kasaya,* Acid,
(4) आम्ल *Amla,* Sour.
(5) मधुर *Madhura,* Sweet.

2 गंध *Gandha.* Smells :

[1] सुगन्ध *Sugandha,* Sweet-smelling.
(2) दुर्गंध *Durgandha,* Evil-smelling.

5 वर्ण *Varna.* Colours ;

(1) शुक्ल *Shukla,* White.
(2) कृष्ण *Krisna,* Black.
(3) नील *Nila,* Indigo.
(4) रक्त *Rakta,* Red.
(5) पीत *Pita,* Yellow.

4 आनुपूर्वी *Anupurvi.* The power of retaining the form of the body in the last incarnation, during the विग्रहगति Vigrahagati, *i. e.,* the passage of the soul from one condition of existence to another. Relating to the forms of the 4 condi-

tions of existence, to which the soul is proceeding:

(1) नरकगत्यानुपूर्वी *Narkagatyanupurvi*, Hellish.
(2) तिर्यग्गत्यानुपूर्वी *Triyaggatyanupurvi*, Sub-human.
(3) मनुष्यगत्यानुपूर्वी *Manusyagatyanupurvi*, Human.
(4) देवगत्यानुपूर्वी *Devagatyanupurvi*, Celestial.

Narakagatyanupurvi means retaining form of previous life before hellish one and so on.

अगुरुलघु *Agurulaghu*. Neither too heavy to move nor too light to have stability.

उपघात *Upaghata*. The possession of a self-destructive limb or organ which becomes the cause of one's own death. As a kind of stag with horns, which when they become too heavy, cause his death.

परघात *Paraghata*. Possessed of a limb or organ fatal to others, *e. g.*, the sting of a scorpian, etc.

आतप *Atapa*. Radiant heat. Possessed of a body which is brilliant and bearable to the owner but intolerable and heating for the others. Such as the gross earth-bodied souls in the Sun. from which sunshine comes.

[Hot light like Sun-shine.]

उद्योत *Udyota*. Phosphorescence. An illuminated body like that of the fire-fly. Such as the earth-bodied souls in the moon.

[Cold light like Moon-shine.]

उच्छ्वास *Uchchhvasa*. Respiration.

2 विहायोगति *Vihayogati*. Capacity of moving in आकाश, space. This is of 2 kinds:

(1) शुभविहायोगति *Shubhavihayogati*, Graceful, like that of a swan.

(2) अशुभविहायोगति *Ashubhavihayogati*, Awkward.

प्रत्येकशरीर, *Pratyeksharira*. A body possessed and enjoyable by one soul only ; as a mango.

साधारणशरीर, *Sadharanasharira*. One body possessed and enjoyable by many souls ; as a potato, etc.

त्रस *Trasa*. Mobile. Having a body with 2, 3, 4, 5, senses.

स्थावर, *Sthavara*. Immobile. Having a body with one sense only, *i. e.* touch.

सुभग, *Subhaaga*. Amiable personality even though not beautiful.

दुर्भग, *Durbhaga.* Unprepossessing, even though beautiful.
सुस्वर, *Susvara.* Sweet-voiced. Pleasing toned, with musical voice.
दुःस्वर, *Duhsvara.* Harsh-voiced.
शुभ, Shubha. Beautiful body.
अशुभ, *Ashubha.* Ugly-body.
सूक्ष्म, *Shuksma.* Fine body, uncuttable, all-pervasive.
बादर, *Badara.* Gross-body.

पर्याप्ति, *Parayapti.* Within one अन्तर्मुहूर्त Antarmuhurta, the gaining by the soul of the capacity to develop fully the characteristics of the body into which it incarnates. The developments are of 6 kinds, 1st 4 only in one-sensed souls; 1st 5 in 2, 3, 4, and 5 sensed souls, but only in 5 sensed souls without mind (असंज्ञी *Asanjni*) all the 6 in others.

1. आहारपर्याप्ति. *AharaParyapti.* In taking of the molecules to make the body.
2. शरीरपर्याप्ति, *Sharira-Paryapti.* Development of body.
3. इन्द्रियपर्याप्ति, *Indriya Paryapti.* Development of sensed organs.
4. प्राणापानपर्याप्ति, *PranapanaParyapti.* Development of respiratory organs.
5. भाषापर्याप्ति, *Bhasa-Paryapti*, Development of vocal organs.
6. मनपर्याप्ति, *Mana Paryapti*, Development of the organs of the mind. अपर्याप्ति *Aparyapti*. To die within one अन्तर्मुहूर्त *Antarmuhurta*, without gaining the above.

स्थिर *Sthira.* Steady circulation of blood, bile, etc, *e. g.* among men. Steady circulation, etc., relates to 7 kinds of धातु *Dhatu*, primary physiological matter, *i e.*:

(1) रस, *Rasa,* Juice.
(2) रक्त, *Rakta,* Blood.
(3) मांस, *Mansa,* Flesh.
(4) मेद *Meda,* Fat.
(5) अस्थि *Asthi,* Bone.
(6) मज्जा, *Majja,* Marrow.
(7) शुक्र, *Shukra,* Semen virile.

The nutrition taken in, is transformedinto these 7 gradually in 30 days. From one to the other the transformation takes $\frac{30}{7} = 4\frac{2}{7}$ days.

The 7 kinds of उपधातु *Upadhatu* or secondary physiological matter are :

(1) वात, *Vata.* Wind.
(2) पित्त, *Pitta.*
(3) श्लेष्म, *Shlesma.* Phlegm.

(4) शिरा, *Shira*, A tubular vessel of the body, as vein.
(5) स्नायु, *Snayu*, Muscle.
(6) चर्म, *Charma*, Skin.
(7) उदराग्नि, *Udaragni*, Digestive fire of the stomach; gastric fluid.

All these remain steady where they ought to be, by the operation स्थिरनामकर्म *Sthira-nama-karma.*

अस्थिर, *Asthira*. unsteady circulation of blood, bile, etc., *e. g.*, among women.

आदेय, *Adeya*. Radiant appearance, so as to effect others.

अनादेय, *Anadeya*. Dull appearance.

यशः कीर्ति, *Yashahkirti*. Bringing good fame.

अयशःकीर्ति, *Ayashahkirti*. Bringing bad name even if he does good actions.

तीर्थंकर, *Tirthakara*. A Tirthankara's career, with all its grandeur, when He preaches and completes His ministry.

SUTRA 12

उच्चैर्नीचैश्च ॥ १२

Uchchairnichaishcha.

(गोत्रकर्म, *Gotra* or Family-determining karma is of 2 kinds :
(1) उच्चगोत्र *Uchchagotra*, High ; and
(2) नीचगोत्र, *Nichagotra*, Low.

SUTRA 13

दानलाभभोगोपभोगवीर्याणाम् ॥ १३ ॥

Danalabhabhogopabhogaviryanam.

(अन्तरायकर्म *Antaraya* or Obstructive karma is of 5 kinds, as it obstructs :)

(1) दानान्तराय, *Danantaraya*, Charity.
(2) लाभान्तराय, *Labhantaraya*, Gain.
(3) भोगान्तराय, *Bhogantaraya*, Enjoyment of consumable things.
(4) उपभोगान्तराय, *Upabhogantaraya*, Enjoyment of nonconsumable things.
(5) वीर्यान्तराय, *Viryantaraya*, Exercise of one's capacities; power.

Note—The प्रकृति. *Prakriti* or nature of the bondage is finished here. Now we go on to consider the duration of the bondage.

SURTA 14

आदितस्तिसृणामन्तरायस्य च त्रिंशत्सागरोपमकोटीकोट्यः परा स्थितिः ॥ १४ ॥

Aditastisrinamantarayasya cha trinshatsagropamakotik-otyah para sthiti.

The maximum duration of the 3 from the first, (*i. e.* ज्ञानावरणीय knowledge-obscuring, दर्शनावरणीय Conation-obscuring and वेदनीय Feeling karmas,) and of अन्तराय Obstructive-karmas, is 30 crore × crore सागर *Sagaras.*

This is possible in a rational 5 sensed, fully developed (पर्याप्त *paryapta*) soul, and having wrong belief (मिथ्यात्व *Mithyatva.*)

SUTRA 15

सप्ततिर्मोहनीयस्य ॥ १५ ॥

Saptatirmohaniyasya.

(The maximum duration) of मोहनीय Deluding-karma (is): 70 (crore × crore sagaras.)

SUTRA 16

विंशतिर्नामगोत्रयोः ॥ १६ ॥

Vinshatirnamagotrayoh.

(The maximum duration) of नाम *Nama,* Body-making and गोत्र, *Gotra,* Family-determining (kasmas is) 20 (crore × crore सागर *Sagars* for each.)

This is also possible as above.

SUTRA 17

त्रयस्त्रिंशत्सागरोपमाण्यायुषः ॥ १७ ॥

Trayastrinshatsagaropamanyayusah.

(The maximum duration) of आयु, *Ayu,* Age karma (is) 33 सागर *Sagaasr.*

SUTRA 18

अपरा द्वादशमुहूर्ता वेदनीयस्य ॥ १८ ॥

Aparādvadashamuhurta vedaniyasya.

(The minimum duration) of वेदनीय, *Vedanıya,* Feeling karma (is) 12 मुहूर्त *Muhurtas*=12×48 minutes.

SUTRA 19

नामगोत्रयोरष्टौ ॥ १९ ॥

Nāmagotrayorastau.

(That) of नाम *Nama,* Body-making and गोत्र *Gotra,* Family-determining (is) 8 (मुहूर्त *Muhurtas.*)

SUTRA 20

शेषाणामन्तर्मुहूर्ता ॥ २० ॥

Shesānamāntarmuhurta.

Of all the rest (The minimum is) one अन्तर मुहूर्त *Antar-muhurta,* (which ranges from 1 समय *Samaya* and 1 आवली *Avalı* at the lowest to 48 minutes—1 समय *Samaya.*

SUTRA 21

विपाकोऽनुभवः ॥ २१ ॥

Vipakoanaubhavāh.

अनुभव *Anubhava* (is the maturing and) fruition of karmas.

SUTRA 22

सयथानाम् ॥ २२ ॥

Sa yathanama.

That (fruition is) according to the name (of the karma.), *e. g.,* ज्ञानावरणीय knowledge-obscuring karma prevents the acquisition of knowledge and so on.

SUTRA 23

ततश्च निर्जरा ॥ २३ ॥

Tatashcha nirjara.

After that (fruition, the karmas fall off. That is) निर्जरा *Nirjara.* It is of 2 kinds :

1. सविपाक *Savipaka,* where the soul in the maturity of time is, rid of the karmas by their operating and falling off from it.
2. अविपाक *Avipaka,* when by force of ascetic practices etc. (तप *Tapa etc.*) The karmas which had not yet matured to operate, are induced to fall off from the soul.

SUTRA 24

नामप्रत्ययाः सर्वतो योगविशेषात्सूक्ष्मैकक्षेत्रावगाहस्थिताः सर्वात्मप्रदेशेष्वनन्तानन्तप्रदेशाः ॥ २४ ॥

Namapratyayah sarvato yogavishesatsuksmaikaksetravagahasthitah sarvatmapradeshesvanantanantapradeshah.

(According to the nature) caused by their names, from all round, due to the difference in the vibrations (योग *Yoga*) in the soul activity, not perceptible by the senses, the karmic molecules enter and become one and stay with every moment, to each soul.

The particular number of the molecules actually absorbed is called प्रदेशबन्ध *pradesha-bandha.*

SUTRA 25

सद्वेद्यशुभायुर्नामगोत्राणि पुण्यम् ॥ २५ ॥

Sadvedyashubhayurnamagotrani punyam.

पुण्य *Punya,* or meritorious karmas (are the following :)

1. सद्वेद्य, *Sadvedya* or सातावेदनीय, *Satavedaniya,* pleasure-beating.
2. शुभायु, *Shubhayu* ; good age-karma.
3. शुभनाम, *Shubha-nama*; good body-making karma.
4. शुभगोत्र, *Shubha-gotra* ; high-family-determining.

Their sub-classes are 42 :

1. सातावेदनीय, *Sata- vedaniya.* Pleasure-bearing.
2. शुभायु, *Shubhayu* ; 1. तिर्यंच, *Tiryancha,* Sub-human
   2. मनुष्य, *Manusya,* Human.
   3. देव, Deva, Celestial.

37 शुभनाम, *Shubhanama* :

2 गति *Gatis* : (1) Human, (2) Celestial.
1 जाति *Jati* : 5 sensed (genus of feelings.)
3 शरीर *Sharira*, all 5 bodies.
3 आंगोपांग *Angopanga*, all 3 limbs and organs.
1 संस्थान *Samsthana*, perfect proportion समचतुरस्र संस्थान.
1 संहनन *Samhanana*, the highest वज्र ऋषभ नाराच संहनन
1 स्पर्श, *Sparsha*.
1 रस, *Rasa*.
1 गंध, *Gandha*.
1 वर्ण, *Varna*.
(When they are *Subha* (शुभ))
2 आनुपूर्वी *Anupurvis* : human and celestial.
1 अगुरुलघु *Agurulaghu*.
1 परघात *Paraghata*.
1 उच्छ्वास *Uchchhvasa*
1 आतप *Atapa*.
1 उद्योत *Udyota*.
1 विहायोगति *Vihayogati*, i. e. Shubha.
1 त्रस *Trasa*.
1 बादर *Badara*.
1 पर्याप्ति *Paryapati*.
1 प्रत्येक शरीर *Pratyeka-sharira*.
1 स्थिर *Sthira*.
1 शुभ *Shubha*.
1 शुभग *Shubhaga*.
1 सुस्वर *Susvara*.
1 आदेय *Adeya*.
1 यशः कीर्ति *Yashah-kirti*.
1 निर्माण *Nirmana* (Shubha).
1 तीर्थंकर *Tirthakar*. [For the meaning of all these see Sutra 11 above.]
1 उच्चगोत्र *Uchchagotra*. High family.

42 Total.

SUTRA 26

अतोऽन्यत्पापम् ॥ २६ ॥

Atoanyatpapam.

(The karmas) other than these (are) पाप *Papa* (or demeritorious karmas.)

अध्याय नवां

CHAPTER IX

SUTRA 1

आस्रवनिरोधः संवरः ॥ १ ॥

Ashravanirodhah samvarah.

संवर *Samvara* (is) the stoppage of inflow of karmic matter into the soul.

The causes of Inflow and Bondage are given in Ch. VIII, Sutra I.

Wrong belief (Mithyadarshana) is stopped (Samvara) in the 4th spiritual stage (Gunasthana);

Vowlessness (Avirati) in the 5th and 6th ;
Carelessness (Pramada) in the 7th ;
Passion (Kasaya) in the 8th, 9th and 10th ;
Vibration (Yoga) in the 14th stage.
For the 14th Spiritual Stages see Ch. X, Sutra 2.

SUTRA 2

स गुप्तिसमितिधर्मानुप्रेक्षापरीषहजयचारित्रैः ॥ २ ॥

Sa guptisamitidharmanupreksaparisahajayacharitrai.

It (is produced by :)
3 kinds of गुप्ति *Gupti*, Preservation.
5 „ „ समिति *Samiti*, Carefulness.
10 „ „ धर्म *Dharma*, Observances; (Dharma.)
12 „ „ अनुप्रेक्षा *Anupreksa*, Meditation.
22 „ „ परिषह जय *Parisah-jaya*, Subdual of sufferings, and
5 „ „ चारित्र *Charitra*, Conduct.

SUTRA 3

तपसा निर्जरा च ॥ ३ ॥

Tapasa nirjara cha.

By austerities (is caused) shedding of karmic matter, and (also stoppage of inflow.)

SUTRA 4

सम्यग्योगनिग्रहो गुप्तिः ॥ ४ ॥

Samyagyoganigrahoguptih.

गुप्ति *Gupti.* Prevention (is) proper control (nigraha) over mind मन, speech वचन and body काय.

SUTRA 5

ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः ॥ ५ ॥

Eryabhasaisanadananiksepotsargah samitayah.

समिति *Samiti,* Carefulness (is) to take.

(सम्यक्ईर्यासमिति), *Samyakiryasamiti.* Proper care in walking.

(सम्यक्भाषासमिति), *Samyakbhasasamiti* „ „ „ speaking.

(सम्यक्एषणासमिति), *Samyakesanasamiti* „ „ „ eating.

(सम्यक्आदाननिक्षेप समिति), *Samyakadananiksepasamiti.* Proper care in lifting and laying.

(सम्यक्उत्सर्गसमिति), *Samyakutsargasamiti.* Proper care in excreting

SUTRA 6

उत्तमक्षमामार्दवार्जवशौचसत्यसंयमतपस्त्यागाकिञ्चन्यब्रह्मचर्याणि धर्मः ॥ ६ ॥

Uttamaksamamardavarjava shauchasatyasamyama tapastyaga kinchanyabrahmacharyani dharmah.

(The उत्तमधर्म, 10 Observances are :)

उत्तमक्षमा *Uttama-ksama,* Forgiveness.

उत्तममार्दव *Uttama-mardava,* Humility.

उत्तमआर्जव *Uttama-arjava,* Straight-forwardness, (Honesty)

उत्तमशौच *Uttama-shaucha,* Contentment.

उत्तम सत्य *Uttama-satya,* Truth.

उत्तम संयम *Uttama-samyama,* Restraint.

उत्तम तप *Uttama-tapa,* Ausrerities.

उत्तम त्याग *Uttama-tyaga,* Renunciation.

उत्तमआकिञ्चन्य *Uttama-Akimchanya,* Not taking the non-self for one's own self [non-attachment) and

उत्तमब्रह्मचर्य *Uttama-brahmacharya,* Chastity, all of the highest degree.

SUTRA 7

अनित्याशरणसंसारैकत्वान्यत्वाशुच्यास्रवसंवरनिर्जरालोकबोधिदुर्लभधर्मस्वा-ख्याततत्त्वानुचिन्तनमनुप्रेक्षाः ॥ ७ ॥

Anityasharanasamsaraikatvanyatvashuchyasravasamvaranirjaralokabodhidurlabhadharmasvakhyatattvanuchintanamanupreksah.

(The द्वादशानुप्रेक्षा, 12 meditations are :)

1. अनित्यानुप्रेक्षा, *Anityanupreksa*, Everything is subject to change or transitory.
2. अशरणानुप्रेक्षा, *Asharananupreksa*, Unprotectiveness, Helplessness The soul is unprotected from the fruition of karmas, *e. g.*, death, etc.
3. संसारानुप्रेक्षा, *Samsaranupreksa*, Mundaneness. Soul moves in the cycle of existenees and cannot attain true happiness till he is out of it
4. एकत्वानुप्रेक्षा, *Ekatvanupreksa*, Loneliness. I am alone the doer of my actions and the enjoyer of the fruits of them.
5. अन्यत्वानुप्रेक्षा, *Anyatvanupreksa*, Separateness. Otherness. The world, my relations and friends, my body and mind, they are all distinct and separate from my real self.
6. अशुच्यनुप्रेक्षा, *Ashuchyanupreksa*, Impurity. The body is impure and dirty. Purity is of 2 kinds :of the soul itself ; and of the body and other things. This last is of 8 kinds.
7. आस्रवानुप्रेक्षा *Asravanupreksa*, Inflow. The inflow of karmas is the cause of my mundane existenee and it is the product of Passions, etc.
8. संवरानुप्रेक्षा *Samvaranupreksa*, Stoppage. The inflow must be stopped.
9. निर्जरानुप्रेक्षा, *Nirjaranupreksa*, Shedding. Karmic matter must shed from or shaken out of the soul.
10. लोकानुप्रेक्षा, *Lokanupreksa*, Universe. The nature of the Universe and its constituent elements.
11. बोधिदुर्लभानुप्रेक्षा *Bodhiduralabhanupreksa*, Rarity of Right Path. It is difficult to attain right belief, knowledge and conduct.
12. धर्मस्वाख्याततत्त्वानुप्रेक्षा, *Dharmasvakhayatatvanupreksa*, Nature of Right Path. The true nature of Truth, *i. e.*, the 3 fold path to real Liberation.

(These must be) meditated upon again and again. As to the first kind of meditation, *viz.*, transitoriness अनित्यानुप्रेक्षा, *anityanupreksa* it must be noted that as Substance, every thing is permanent. Only पर्याय condition is transitory. Of the matter assimilated as karma and by the soul, that which is accepted by the soul is called उपात्त *Upatta*. The rest is अनुपात्त, *Anupatta* matter which is not taken in by the soul.

SUTRA 8

मार्गाच्यवननिर्जरार्थं परिषोढव्याः परिषहाः ॥ ८ ॥

Margachyavananirjarartham parisodhavyah parisahah.

For the sake of now-falling-off from the path (of Liberation,) and for the shedding (of Karmic matter, whatever sufferings are) undergone (are called) the परिषहाः "Sufferings."

SUTRA 9

क्षुत्पिपासाशीतोष्णदंशमशकनाग्न्यारतिस्त्रीचर्यानिषद्याशय्याक्रोशवधयाचनाऽलाभरोगतृणस्पर्शमलसत्कारपुरस्कारप्रज्ञाऽज्ञानाऽदर्शनानि ॥ ९ ॥

Ksutpipasashitosnadamshamasakanagnyarati stricharyanisadyashayyakroshavadhayachanaalabhaarogatrnasparshamalasatkara puraskaraprajnaajnanadarshnani.

(The 22 परिषहा Sufferings are:)

1. क्षुध्, Hunger.
2. पिपासा, Thirst.
3. शीत, Cold.
4. उष्ण, Heat.
5. दंश मशक, Insect bites, mosquitoes etc.
6. नाग्न्य, *Nakedness*.
7. अरति, Ennui, dissatisfaction, languor
8. स्त्री, Women.
9. चर्या, Walking too much ; not to feel the fatigue, but to bear it calmly.
10. निषद्या, *Sitting*. Not to disturb the posture of meditation, even if there is danger from lion, snake etc., etc.
11. शय्या, *Sleeping*. Resting on the hard earth.
12. आक्रोश, Abuse.
13. वध, Beating.

14. याचना (or याञ्चा), Begging. (To refrain from begging even in need.)
15. अलाभ, Failure to get alms.
16. रोग, Disease.
17. तृणस्पर्श, Contact with theory shrubs, etc.
18. मल, *Dirt*. Discomfort from dust, etc.
19. सत्कार पुरस्कार, Respect on disrespect.
20. प्रज्ञा, Conceit of knowledge.
21. अज्ञान, Lack of knowledge.
22. अदर्शन, Slack belief, *e. g.*, on failure to attain supernatural powers.

SUTRA 10

सूक्ष्मसाम्परायछद्मस्थवीतरागयोश्चतुर्दश ॥ १० ॥

Suksmasamparayachhadmasthavitaragayoshchaturdasha.

In सूक्ष्मसाम्पराय, *Suksmasamparaya*, (the stage of) "Slight Passions", (i. e., where all the passions have subsided or are destroyed, except the slightest greed.) (In) छद्मस्थवीतराग, *Chhadmasthavitaraga*, (उपशान्तमोह, *Upashantamoha*) where all the passions are suppressed. (In क्षीणमोह Ksinamoha where all the passions are destroyed, i. e., to beings in the 10th, 11th and 12th stages of Spirituality, only) 14 (are possible, i. e., all except the 8 sufferings, due to deluding karmas, *viz* :

(1) नाग्न्य, Nakedness.
(2) अरति, Ennui, dissatisfaction, etc.
(3) स्त्री, Women.
(4) निषद्या, Sitting or posture.
(5) आक्रोश, Abuse.
(6) याचना, Begging.
(7) सत्कारपुरस्कार, Respect and disrespect.
(8) अदर्शन, Slack belief.

SUTRA 11

एकादश जिने ॥ ११ ॥

Ekadasha jine.

To जिन, *Jina*, Arhat, (*i. e.*, in the 13th गुणस्थान, *Gunasthana*, spiritual stage the 4 घातियाकर्म, *Ghatiyakarmas*, destructive karmas having been destroyed, only) 11 (sufferings are possible, They are due to वेदनीय, *Vedaniya*, karma. They are :)

(1) Hunger.
(2) Thirst.
(3) Cold.
(4) Heat.
(5) Insect-bites.
(6) Walking.
(7) Hard earth-bed.
(8) Beating.
(9) Disease.
(10) Contact with thorny shrubs, etc.
(11) Dirt.

But as a rule, because the मोहनीय, *Mohaniya* Deluding and अन्तराय, *Antaraya*, Obstructive Karmas are destroyed, these sufferings hardly ever arise.

SUTRA 12

बादरसाम्पराये सर्वे ॥ १२ ॥

Vadarasamparaye sarve.

To बादरसाम्पराय, *Vadarasamparaya*, the saints (who are below the 10th stage गुणस्थान, *i.e.*, who are in the 6th, 7th, 8th or 9th stages of spirituality, and) with slightly gross passions, all (the 22 परिषह: Sufferings are possibe.)

SUTRA 13

ज्ञानावरणे प्रज्ञाज्ञाने ॥१३ ॥

Jnanavarane prajnajnane.

प्रज्ञा Conceit and अज्ञान, Lack of knowledge ; sufferings (are caused) by (the operation of) ज्ञानावरणीय, Knowledge-obscuring Karmas.

SUTRA 14

दर्शनमोहान्तराययोरदर्शनालाभौ ॥ १४ ॥

Darshanamohantarayayoradarshana labhau.

अदर्शन, Slack-belief (by) दर्शनमोहनीय, right-belief-deluding, and failure to get alms by अन्तराय Obstructive, karma.

SUTRA 15

चारित्रमोहेनग्न्यारतिस्त्रीनिषद्याक्रोशयाचनासत्कारपुरस्कारा : ॥ १५ ॥

Charitramohanagnyaratistrinisadyakroshayachanasatkara-puraskarah.

Nakedness, Ennui, Woman, Sitting or Posture, Abuse, Begging, Respect and disrespect (sufferings are due to) चारित्रमोहनीय right-conduct deluding karmas.

SUTRA 16

वेदनीयेशेषा: ॥ १६ ॥

Vedaniyeshesah.

The rest (are caused) by वेदनीय, Vedaniya Karmas. (They are 11 and given in the 11 th Sutra above).

SUTRA 17

एकादयो भाज्या युगपदेकस्मिन्नैकोनविंशति ॥ १७ ॥

Ekadayobhajyayugapadekasminnaikonavinshati.

From 1 to 19 at one and the same time can be possible to a saint; (but not more than 19.)

This is obvious for there are 2 sets of contradictory sufferings, which can not co-exist, as:

Heat and Cold.

Sitting and walking and sleeping on hard earth.

SUTRA 18

सामायिकच्छेदोपस्थापनापरिहारविशुद्धिसूक्ष्मसाम्पराय यथाख्यातमिति चारित्रम् ॥ १८ ॥

Samayikachchhedopasthapanapariharavishuddhisukemasampar ayayathakhyatamiti charitram.

(The 5 kinds of) सम्यक् चारित्र Right conduct (are:)

(1) सामायिक,Equanimity.

(2) छेदोपस्थापना, Recovery of equanimity after a fall from it.

(3) परिहारविशुद्धि, Pure and absolute non-injury.

(4) सूक्ष्मसाम्पराय. All but entire freedom from passion.

(5) यथाख्यात, Ideal and passionless conduct.

परिहारविशुद्धि,Parihara-vishuddhi is found only in a man of 37 or 38

years, who has served the तीर्थंकर Tirthankar for 7 or 8 years, *i. e.*, from the age of 30 to that of 37 or 38. He must have read the प्रत्याख्यानपूर्व *Pratyakhyanapurva*. See Jiva-Kanda-Gatha 471-2.

SUTRA 19

अनशनावमौदर्यवृत्तिपरिसंख्यानरसपरित्यागविविक्तशय्यासनकायक्लेशा
बाह्यं तप : ॥ १९ ॥

Anashanavamodaryyravritti-parisankhyanarasaparitya-gaviviktashaypasana kayakhsa bahyam tapah.

(तप *Tapa*, austerities are बाह्य external and अभ्यन्तर, internal.)

External austerities (are 6 :)

1. अनशन Anshana, Fasting.
2. अवमौदर्य, *Avamodaryya*, Exting less than one's fill, than one has appetite for.
3. वृत्तिपरिसंख्यान, *Vritti-parisankhyana*, Taking a mental vow to accept food from a house-holder, only if a certain condition is fulfilled, without letting any one know about the vow.
4. रसपरित्याग, *Rasaparityaga*, Daily renunciation of one or more of 6 kinds of delicacies, *viz.*
   1. Ghee (Butter, clarified butter.)
   2. Milk.
   3. Curd.
   4. Sugar.
   5. Salt.
   6. Oil.
5. विविक्तशय्यासन, *Vivikta-shayyashana*, Sitting and sleeping in lonely place, devoid of animate beings.
6. कायक्लेश, *Kayaklesha*, Mortification of the body, so long as the mind is not disturbed.

SUTRA 20

प्रायश्चित्तविनय वैयावृत्यस्वाध्यायव्युत्सर्गध्यानान्युत्तरम् ॥ २० ॥

Prayashchittavinayavaiyavrtyasvadhyayavyutsargadhy-ananyuttaram

The other, (*i.e.*, Internal, ausrerities are also 6 :

1. प्रायश्चित्त *Prayashchitta*, Expiation.
2. विनय *Vinaya*, Reverence.
3. वैयावृत्य *Vaiyavritya*, Service (of the saints or worthy people.)

4. स्वाध्याय, *Svadhyaya*, Study.
5. व्युत्सर्ग, *Vyutsarga*, Giving up attachment to the body, etc
6. ध्यान, *Dhyana*, Concentration.

SUTRA 21

नवचतुर्दशपञ्चद्विभेदा यथाक्रमं प्राग्ध्यानात् ॥ २१ ॥

Navahcaturdashapanchadvibhedayathakramam pragdhhyanat

(The अभ्यन्तर तप, Internal austerities) previous to ध्यान, Concentration (are respectively of) 9, 4, 10, 5, and 2 kinds.

SUTRA 22

आलोचनाप्रतिक्रमणतदुभयविवेकव्युत्सर्गतपश्छेद परिहारोपस्थापना : ॥ २२ ॥

Alochanapratikramanatadubhayavivekavyutsarga-paschhedapariharopasthapanah.

(The 9 kinds of प्रायश्चित्त, expiation are :

1. आलोचन, *Alochana*, Full and voluntary confession to the head of the order.
2. प्रतिक्रमण, *Pratikramana*, Self-analysis and repentance for faults.
3. तदुभय, *Tadubhaya*, Doing both.
4. विवेक, *Viyeka*, Giving up a much-beloved object, as a particular food. or drink.
5. व्युत्सर्ग, *Vyutsarga*, Giving up attachment to the body
6. तप, *Tapa*, Austerities of a particular kind prescribed in a penance.
7. छेद, *Chheda*, Cutting short the standing of a saint by way of degradation.
8. परिहार, *Parihara*. Rustication for some time.
9. उपस्थापन, *Upasthapana*, Fresh re-admission, after expulsion from the order.

Any of the above 9 penances is prescribed by the Head, according to the transgression in a particular case.

SUTRA 23

ज्ञानदर्शनचारित्रोपचारा : ॥ २३ ॥

Jnanadarshanacharitropacharah.

(विनय Reverence is of 4 kinds:)

1. ज्ञानविनय, *Jnanavinaya*, For right knowledge;
2. दर्शनविनय, *Darshanavinaya*, For right-belief;
3. चारित्रविनय, *Charitravinaya*, For right-conduct and
4. उपचारविनय, *Upacharavinaya*, by observing proper forms of respect, as folding the hands bowing etc., etc,,

SUTRA 24

आचार्योपाध्यायतपस्विशैक्ष्यग्लानगणकुलसंघसाधुमनोज्ञानाम् ॥ २४ ॥

Acharyopadhyayatapasvishaiksyaglanagenakulasangha-sadhu manojnanam.

(वैयावृत्य Service is of 10 kinds, as it relates to the :)

1. आचार्य, *Acharya*, Head of an order of saints.
2. उपाध्याय, *Upadhyaya*, Preceptor in an order of saints.
3. तपस्वि, *Trapasvi*,, Saint who practises severe austerities as long fasts, etc.
4. शैक्ष्य, *Shaiksya*, Student saint.
5. ग्लान, *Glana*, Invalid saints.
6. गण, *Gana*, Brothers of the same order (gana.)
7. कुल, *Kula*, Fellow-disciples of the same Head.
8. संघ, *Sangha*, Whole order as such, (i. e., all the 4 classes of which the order consists .
   - (1) ऋषि, *Rishi*, Saint with miraculous powers.
   - (2) यति, *Yati*, Saint with control over the senses.
   - (3) मुनि, *Muni*, Saint with Visual and Mental knowledge.
   - (4) अनगार, *Anagara*, Saint, a houseless ascetic.

   Or, all the 4 classes of the community, i. e.
   - (1) यति, *Yati*, Monk.
   - (2) आर्यिका, *Aryika*, Nun.
   - (3) श्रावक, *Shravaka*, Layman.
   - (4) श्राविका, *Shravika*, Lay-woman.
9. साधु, *Sadhu*, Saint (of long standing.)
10. मनोज्ञ *Manojna*, Popular saint.

SUTRA 25

वाचनापृच्छनानुप्रेक्षाम्नायधर्मोपदेशाः ॥ २५ ॥

Vachanaprichchhananupreksamnayadharmopadeshah.

(स्वाध्याय, *Savadhyaya*, Study is of 5 kinds :)

1. वाचना *Vachana*, Reading,

2. पृच्छना, *Prichchhana*, Questioning Inquiry on a Doubtful point.
3. अनुप्रेक्षा, *Anupreksha*, Reflection or meditation on what is read
4. आम्नाय, *Amnaya*, Memorising and proper recitation.
5. धर्मोपदेश *Dharmopadesha*, Lecturing or delivering sermons.

SUTRA 26

बाह्याभ्यन्तरोपध्योः ॥ २६ ॥

Bahyābhyāntaropadhyoh.

(व्युत्सर्ग, *Vyutsarga*, giving up attachment to wordly objects, is of 2 kinds :)

1. बाह्य उपाधि, *Bahya Upadhi*, Of external (things.)
2. अभ्यन्तरउपाधि, *Abhyantara-upadhi*, Of internal things (as the passions, etc.)

SUTRA 27

उत्तमसंहननस्यैकाग्रचिन्तानिरोधो ध्यानमान्तर्मुहूर्तात् ॥ २७ ॥

Uttamasamhananasyaikagrachintanirodho dhyānamāntarmuhurtat.

ध्यान, *Dhyana*, Concentration is confining (one's thought to one (particular object.) (In a man) with a high-class constitution (of bone, nerves, etc.. i. e., the first 3 out of the 6 संहनन *Samhananas*, it lasts at the most for, i. e.,) upto one अन्तर्मुहूर्त *Antaramuhurta*, (i. e., 48 minutes minus one समय, *Samaya*.)

SUTRA 28

आर्तरौद्रधर्म्यशुक्लानि ॥ २८ ॥

Artaraudradharmāshuklani.

(It is of 4 kinds :)

1. आर्तध्यान *Artadhyana*, Painful concentration ; monomania,
2. रुद्रध्यान *Rudradhyana*, Wicked concentration on unrighteous gain, etc.
3. धर्मध्यान, *Dharmadhyana*, Righteous concentration.
4. शुक्लध्यान, *Shukladhyana.* Pure concentration. i. e., concentration on the soul,

SUTRA 29

परे मोक्षहेतू ॥ २९ ॥

Pare mokshahetu.

The last two (धर्मध्यान, शुक्लध्यान) *Dharma and Shukla,* are the causes of Liberation. (The other two आर्तध्यान, रौद्रध्यान are the causes of mundane bondage.)

SUTRA 30

आर्तममनोज्ञस्य सम्प्रयोगे तद्विप्रयोगाय स्मृतिसमन्वाहारः ॥ ३० ॥

Artamamanojnasya samprayoge tadviprayogaya smritisamanvaharah.

आर्तध्यान, Painful concentration or monomonia (is of 4 kinds.) The first kind of) monomonia, (is अनिष्ट संयोगज *Anista samyogaja),* On connection with an unpleasing (object,) to repeatedly think of separation from it.

SUTRA 31

विपरीतं मनोज्ञस्य ॥ ३१ ॥

Viparitam manojnasya.

(The second monomania is its opposite, *i. e.* इष्टवियोगज *Istaviyogaja).* (On being separated from a pleasing object, to repeatedly think of reunion with it,)

SUTRA 32

वेदनायाश्च ॥ ३२ ॥

Vedanayashcha.

The third monomania is :

(पीडाचिन्तवन, *Pida chintavana,*)(On being affeicted) by a disease or trouble (to be repeatedly thinking of becoming free from it.)

SUTRA 33

निदानं च ॥ ३३ ॥

Nidanam cha.

(The fourth monomania is :)

निदान, *Nidano.* (On being over anxious to) enjoy (worldly objects and not getting them in this world, to repeatedly think of gaining the m) in future.

SUTRA 34

तदविरतदेशविरतप्रमत्तसंयतानाम् ॥ ३४ ॥

Tadaviratadeshaviratapramattasamyatanam.

That (आर्तध्यान, Painful concentration is possible only to a man in any of the following stages of spirituality गुणस्थान, :)

अविरत, *Avirata*, Vowless, i. e., in the first 4 stages.

देशविरत, *Deshavirata*. With partial vows, i. e.. in the 5th stage,

प्रमत्तसंयत, *Pramattasamyata*. Monk with some carelessness, i. e., in the 6th stage.

(But in this last there can be no nidana.) A vowless person may be a wrong believer or a right believer. Thus there are 4 kinds of souls for painful concentration viz., wrong, believer ; right beleiver ; partial vower ; imperfect vower. The concentration is worst in a wrong believer and begins to be milder and milder on wards till we reach the man with all vows but which are kept imperfectly.

SUTRA 35

हिंसानृतस्तेयविषयसरक्षणेभ्यो रौद्रमविरतदेशविरतयो ॥३५॥

Himsanrtasteyavisayasamraksanebhyoraudramaviratad-eshaviratayoh.

रौद्रध्यान, Wicked concentration (is of 4 kinds :)

1. हिंसानन्द, *Himsananda*, Delight in hurtfulness.
2. अनृतानन्द, *Anrtananda*, Delight in falsehoods.
3. स्तेयानन्द, *Steyananda*, Delight in theft.
4. विषय संरक्षणानन्द, *Visaya Sanraksanananda*, Delight in preservation of objects of sense-enjoyments.

(This is possible) in the Avirata, (i. e.. the first 4 and in) Deshavrata (i. e., the 5th stages.)

The degrees are the same here as above under Sutra 34. The wrong believer is the worst off.

SUTRA 36

आज्ञापायविपाकसंस्थानविचयाय धर्म्यम् ॥ ३६ ॥

Ajnapayavipakasamsthanavichyayadharmam.

धर्म्यध्यान, Righteous concentration (is of 4 kinds i. e.) contemplation of :

1. आज्ञाविचय, *Ajnavichaya*, The Principles taken on the faith of the Scriptures, as being the teachings of the Arhats.
2. अपायविचय, *Apayavichaya*, As to how the universal wrong belief knowledge and conduct of people can be removed.
3. विपाकविचय, *Vipakvichaya*, The fruition of the 8 kinds of karmas.
4. संस्थानविचय, *Sansthana* vichaya, The nature and constitution of the Universe.

[This is possible from the (चतुर्थगुणस्थान) 4th to the (सप्तमगुणस्थान) 7tht Spiritual stages.]

SUTRA 37

शुक्ले चाद्ये पूर्वविदः ३७

Shukle chadye purvavidah.

(शुक्लध्यान, Pure concentration is also of 4 kinds :) The first 2 kinds of pure concentration (are only possible to saints) possessed of a knowledge of the 14 पूर्व *Purvas.*

(This is always present in the 8th and higher spiritual stages गुणस्थान up to 12th.)

SUTRA 38

परे केवलिनः ॥ ३८ ॥

Parekevalinah.

The last 2)kinds of शुक्लध्यान Pure concentration are peculiar) to the man of perfect knowledge केवलि (*kevalin.*)

SUTRA 39

पृथक्त्वैकत्ववितर्कसूक्ष्मक्रियाप्रतिपातिव्युपरतक्रिया निवर्तीनि ॥ ३९ ॥

Prithaktvaikatvavitarkasuksmakriyapratipativyuparata-riyanivartini.

(The 4 kinds of शुक्लध्यान Pure concentration are :)

(1) पृथक्त्व वितर्क विचार, *Prithaktva vitarka vichara*, Absorption in meditation of the SELF, but unconsciously allowing its different attributes to replace one another.

(2) एकत्व वितर्क विचार, *Ekattva vitarka vichara*, Absorption in one aspect of the SELF, without changing the particular aspect concentrated upon.

(3) सूक्ष्मक्रिया प्रतिपाति, *Suksmakriyapratipati.* The very fine vibratory movements in the soul, even when it is deeply absorbed in itself, in a kevalin.

(4) व्युपरत क्रिया निवर्ति, *Vyuparatakriyanivarti,* Total absorption of the soul in itself, steady and undisturbably fixed without any motion or vibration whatsoever.

SUTRA 40

त्र्येकयोगकाययोगायोगानाम् ॥ ४० ॥

Tryekayogakayayogayoganam.

These 4 kinds of शुक्लध्यान, Pure Concentration inhere in :

(The 1st पृथक्त्व वितर्क, *Prathaktvavitarka,* vichara), in (the Saint) with 3 vibratory activities (of the soul through mind, body and speech.

(The 2nd, एकत्व वितर्क विचार, *Ekatvavitarkavichara),* in (the Saint) with only any one (of the 3 vibratory activities of the soul ,)

(The 3rd, सूक्ष्म क्रियाप्रतिपाति, *Suksmakriyapratipati*) in (the सयोग केवलि *Sayogakevalin* in the 13th stage, गुणस्थान, The yoga is) by the body (only ,)

(The 4th, व्युपरत क्रिया निवर्ति, *Vyuparatakriya Nivarti,* in (the अयोग केवलि, *Ayogakevalin,* in the 14th stage, गुणस्थान, There is) no yoga or vibratory activity of mind, speech or body.

SUTRA 41

एकाश्रये सवितर्कवीचारे पूर्वे ॥ ४१ ॥

Ekashrayesavitarkavicharepurve.

The first 2 (kinds of Pure concentration are) attainable by one with Scriptural knowledge and consist of meditation upon a part of the Scriptural knowledge. (In the concentration the part meditated upon, may change in character or aspect.

SUTRA 42

अवीचारं द्वितीयम् ॥ ४२ ॥

Avicharam dvitiyam.

(But) the 2nd (kind of Pure concentration is) free from any such change.

SUTRA 43

वितर्कः श्रुतम् ॥ ४३ ॥

Vitarkah shrutam.

वितर्क, *Vitarka*, means Scriptural knowledge.

SUTRA 44

वीचारोऽर्थव्यञ्जनयोगसंक्रान्तिः ॥ ४४ ॥

Vicharorthavyanjanayogasankranti.

विचार, *Vichara*, means संक्रान्ति *Sankranti, i. e.*, change in अर्थ, *Artha*, the object of concentration itself; in व्यञ्जन, *Vyanjana*, the verbal expression, or in योग, *Yoga, i. e.*, in the vibratory activity with which the concentration is going on, *i. e.*, mind, speech, or body.

SUTRA 45

सम्यग्दृष्टिश्रावकविरतानन्तवियोजकदर्शनमोहक्षपकोपशमकोपशान्तमोहक्षपकक्षीणमोहजिनाःक्रमशोऽसंख्येयगुणनिर्जराः ॥ ४५ ॥

Samyagdristishravakaviratanantaviyojakadarshanamohaksapakopasamakopashantamohaksapakaksinamoha jinah kramashoasamkhyeyagunavirjara.

The अविपाक, *Avipaka*, voluntary, shedding of karmas (in the highest degree of each condition occurs) to an innumerable-fold extent in each of the following stages, compared with the one immediately preceding it.

(The first mention is of the condition of right belief, *i. e.*, the 4th stage in Spiritual Development. In this the shedding is inumerable-fold, असंख्यात गुणी, compared with the condition of the soul just before it acquired right belief. The stages as mentioned are:)

सम्यग्दृष्टि, *Samyagdrsti*. One who has right belief, the 4th गुणस्थान stage. This stage is reached by (उपशम, *Upashama*). The subsidence or by (क्षयोपशम, *Ksayopashama*) Partial destruction subsidence and operation of the passions which feed wrong belief (अनन्तानुबन्धी), and of 3 kinds of दर्शनमोहनीय, right-belief deluding karmas.

श्रावक, *Shravaka*, One who takes the layman's vows *i. e.*, partial vows, the 5th (देशविरत) stage. By क्षयोपशम, *Ksayopashama* of 4 Passions which obscure renunciation.

विरत, *Virata.* A saint with full vows in the 6th (प्रमत्त), and 7th (अप्रमत्त) stages. By Ksayopashama of the 4 passions प्रत्याख्यान which obscure total renunciation.

अनन्तवियोजक, *Anantaviyojaka.* The same, when he transforms the karmic matter of passions which feed wrong belief, into a lower or less injurious kind of karmic matter of passions.

दर्शनमोहक्षपक, *Darshanamohaksapaka.* The same when he destroys the 3 kinds of right-belief deluding karmas

उपशमक, *Upashamaka* A saint in the 8th, 9th and 10th गुणस्थान stages, when his (चारित्रमोहनीय) right-conduct deluding karmas are subsiding.

उपशान्तमोह, *Upashantamoha.* In the 11th गुणस्थान stage, when his right-conduct-deluding karmas have totally subsided.

क्षपक, *Ksapaka,* A sait in the 8th, 9th and 10th stages, when he is destroying the right-conduct-deluding karmas.

क्षीणमोह, *Ksinamoha.* In the 12th stage, when he has destroyed totally the right-coduct-deluding karmas.

जिन, *Jina.* In the 13th stage, when he becomes केवली, *Kevali, i. e*, Omniscient, after having destroyed all the 4 घातियाकर्म, Destructive karmas, *i. e.*, knowledge, conation, right-belief and right-conduct deluding karmas, and obstructive karmas, (ज्ञानावरणीय, दर्शनावरणीय, मोहनीय, अन्तराय).

In the 14th गुणस्थान, stage, the 4 अघातिया, non-destructive karmas are also totally destroyed.

SUTRA 46

पुलाकवकुशकुशीलनिर्ग्रंथस्नातका निर्ग्रन्थाः ॥ ४६ ॥

Pulakavakushakushilanirgranthasnataka nirgranthah.

The Nirgranthas, the possessionless (or saints are of 5 kinds :)

1. *Pulaka,* (पुलाक). Like the husk, *i. e.,* some times there is a very slight lapse in the perfect observance of their primary vows (मूलगुण, *Mulaguna*).
2. *Vakusha,* (वकुश). They are still slightly coloured by some consideration of their body, books and disciples.
3. *Kushila,* (कुशील). Sometimes there is a very slight lapse in the perfect observance of their secondary vows, (उत्तरगुण, *Uttraguna.)*
4. *Nirgrantha,* निर्ग्रंथ. The absolutely passionless, in the 11th

and 12th stages.

5. *Snataka*, स्नातक The Kevali, in the 13th and 14th stages.

SUTRA 47

संयमश्रुतप्रतिसेवनातीर्थलिंगलेश्योपपादस्थानविकल्पतः साध्याः ॥ ४७

Samyamashrutapratisevanatirthalingaleshyopapada-sthanavikalpatah sadhyah.

The distinctions (between the possessionless saints) should be considered with reference to the following (8) matters :

1. *Samyama* (संयम), 5 sorts of conduct.
2. *Sruta*, (श्रुत), Scriptural knowledge.
3. *Pratisevana*, (प्रतिसेवना), Liability to transgression under another's complusion.
4. *Tirtha*, (तीर्थ), Contemporary or successors of the Tirthankaras.
5. *Linga*, (लिंग), Sign, *i. e.*, saint भावलिंगी, both in mind and external observances, and saint द्रव्यलिंगी, less in mind and more in external observances.
6. *Leshya*, (लेश्या) Thought colours.
7. *Upapada*, (उपपाद), Whether the saints would be reborn in the heavens or attain liberation.

८ *Sthana*, (स्थान), Their stages of conduct and degree of subjection to the Passions.

अध्याय दसवां

CHAPTER X.

SUTRA 1

मोहक्षयाज्ज्ञानदर्शनावरणान्तरायक्षयाच्च केवलम् ॥ १ ॥

Mohaksayatjnanadarshanavaranantarayaksayachchakevalam.

केवलज्ञान, Perfect knowledge (is gained) by destroying the मोहनीय, deluding karmas (in the end of the 10th गुणस्थान stage and then by simultaneous destruction of knowledge and conation-observing karmas (ज्ञानावरणीय, दर्शनावरणीय), and of obstructive karmas (अन्तराय) (in the end of the 12th गुणस्थान) stage

SUTRA 2

बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥ २ ॥

Bandhahetvabhavanirjarabhyam kritsnakarmavi-pramokso moksah.

मोक्ष, Liberation (is) the freedom from all karmic matter, owing to the non-existence of the cause of bondage and to the shedding (of all the karmas)

· The karmas are destroyed as per stages

14 गुणस्थान, *Gunasthanas*, stages of Spiritual Development :

The thought-activity of the soul due to :

उदय, *Udaya*, Operation.

उपशम, *Upashama* subsidence.

क्षय, *Ksaya*, Destruction.

क्षयोपशम, *Ksayopasham*, Destruction subsidence, of मोहनीय, *Mohaniya*-deluding karmas and योग, (*Yoga*), vibrations in the soul are called गुणस्थान, *Gunasthanas* (lit. The stages or place of attributes or परिणाम, *Parinama*, thought-activity.) Their 14 names are :

मिथ्यात्व, *Mithyatva*. Wrong belief. Delusion. The thought-activity of the soul due to the operation of the दर्शनमोहनीय, right belief-deluding karmas. In this the soul does not believe in the right path to Liberation. From the 1st *i. e.*, this गुणस्थान, *Gunasthana* the soul goes to the 4th (गुणस्थान, *Gunasthana*) always.

2. सासादन, *Sasadana*. Downfall. When there is operation in the 4th stage of one of the 4 अनन्तानुबन्धीकषाय, *Anantanubandhikashayas*, Error-feeling passions, *i. e.*, anger the soul falls down to the 1st stage through the 2nd and the thought-activity in the passage through, is called सासादन, *Sasadana*.
3. मिश्र, *Misra*, mixed. Operation of सम्यक्मिथ्यात्व, *Samyakmithyatvamohniyakarmas* or Misra Mohniya. Belief in right and wrong at one and the same time. This is reached always on falling down from the 0th stage.
4. अविरतसम्यक्त्व, *Aviratasamyaktva*. Vowless right belief. Belief is produced by the उपशम, *Upashama*, subsidence of the 4 अनन्तानुबन्धीकषाय, *Anantanubandhikasayas*, Error-feeding passions and one are three kinds of दर्शनमोहनीय, right-belief-deluding karmas respectively, *i. e.*, one for a soul who has never been or three for a soul who has been in possession of सम्यक्त्व, *Samyaktva*, right belief. The soul here has belief in the path of Liberation, but cannot observe the rules of conduct for attaining Liberation. 3 kinds of thought-activity may be noted in this stage :
   (1) उपशमसम्यक्त, *Upasamasamyakta* is attained by the उपशम, *Uapasama*, subsidence of 5 or 7 kinds of deluding karmas.
   (2) क्षायिकसम्यक्त, *Kshayikasamyakta* is attained by the destruction of the 7 प्रकृति *prakrties*.
   (3) क्षयोपशमसम्यक्त, *Ksayopashamasamyakta* is attained by the destruction or subsidence of 6, and the continuous operation of the 7th, *i. e.*, सम्यक्प्रकृतिमिथ्यात्व, *Samyakprakrti mithyatva*, right-belief clouded occassionlly by the slightest wrong belief. This 3rd kind of thoughtactivity is characterised by चल, मल, अगाढ, *i. e.*, the 3 defects :
   1. Chala. Of being shaken in his right belief, *e. g.*, thinking that, worship of शान्तिनाथ, *Santinatha* will bring शान्ति, calmness ; or that of पार्श्वनाथ, *Parsvanatha* will remove obstacles, etc., etc., whereas all Arhats are the same.

   Mala. Of having the thought activity soiled by one or more of the defects on, transgressions, *e. g.*, शंका, *Sanka*, doubt.

   कांक्षा, *Kanksa*, desire of sense pleasures.

   विचिकित्सा, *Vichikitsa*, Hatred of the sick and deformed, etc.

अन्यदृष्टिप्रशंसा, *Anyadristiprasansa.* Thinking admiringly of wrong believers and अन्यदृष्टिसंस्तव, *Anyadristisanstava,* Praising wrong believers.

3 अगाढ, *Agadha.* Of losing firm hold of right belief, *e. g.,* dedicating a temple and still thinking it to be one's own property,

5. देशविरत, *Deshavirata.* artial vows. Taking the Partial vows. All the 11 प्रतिमा, *Pratimas* or stages of a layman's life come in this. (These are given on page, 118 Chapter VII. 20.)

6. प्रमत्तविरत, *Pramattavirata,* Imperfect vows. After renunciation of all worldly objects, still occasionally to turn the mind to the service or needs of the body. This is, the pramatta-bhava careless slackness in concentration. Henceforth the stages are all in the life of a मुनि, *Muni,* Saint.

7. अप्रमत्तविरत, *Apramattavirata.* Perfect vows. Renouncing the careless slackness of the 6th gunasthana, and being absorbed in spiritual contemplation (धर्मध्यान, Righteous concentration of the highest type.)

From here, there are 2 श्रेणी, *Srenis,* ways of ascent. (1) उपशमश्रेणी, *Upasamasreni in which the* चारित्रमोहनीयकर्म, *right-conduct-.* deluding karma subsides; (2) क्षपकश्रेणी, *Ksapakasreni,* in which it is being destroyed. This last is the neccessary way to मोक्ष, *Moksha,* Liberation.

8. अपूर्वकरण, *Apurvakarana.* New thought activity, करण, *Karana* or thought-activity which the saint's soul had never yet acquired. This is the beginning of the 1st शुक्लध्यान, *Sukla-dhyan, pure concentration on the pure* आत्म, *Atma* or self.

9. अनिवृत्तिकरण, *Anivrttakarana.* Advanced thought-activity. Special thought-activity of a still greater purity. A stage of प्रथमशुक्लध्यान, *Prathamasukladhayana,* 1st Sukladhyana.

10. सूक्ष्मसाम्पराय, *Suksmasamparaya.* Slightest delusion. All passions are destroyed or have subsided, except सूक्ष्मसंज्वलनलोभ, very slight nominal greed, this is also 1st Shukla dhyana.

11. उपशान्तमोह, *Upashantamoha,* or उपशान्तकषाय, *Upashantakasaya,* subsided delusion. A thoughtactivity which is produced by the उपशम, subsidence of entire चारित्रमोहनीय right conduct-deluding karmas. This is also 1st Shukladhyana. A saint must

fall down from here. But if strong enough, he can resume his ascet from the क्षपक, *Kshapaka* mode of ascent in the 8th stage.

12. क्षीणमोह,, *Kshinamoha*. Delusionless. The entire चारित्रमोहनीय, right-conduct-deluding karmas are destroyed in this stage. And the thought-activity produced belongs to the 2nd शुक्लध्यान, *Sukladhayan*. The saint attaining this, dose so directly from the 10th stage without passing through the 11th stage.
13. सयोगकेवलि, Sayogakevali, Vibrating-Perfect soul. Before commencing this thesoul must have destroyed the three remaining घातियाकर्म, Destructive karmas : (ज्ञानावरणीय दर्शनावरणीय, अन्तराय) Knowledge obscuriug, conation obscuring and obstructive karmas. Here the soul becomes अर्हत्, Arhat or Perfect soul in human body with vibrations in it. Preaching and Peregrinations belong to this stage.
14. अयोगकेवली, *Ayoga-kevali*, Vibrationless perfect soul. This is attained when there is before the sayoga kevali's Liberation just enough time to speak out the 5 letters अ, इ, उ, ऋ लृ. In this stage —a very brief one indeed the vibrations of the holy body cease, and the soul attainig Peace and Bliss

SUTRA 3

औपशमिकादिभव्यत्वानां च ॥ ३ ।

Aupasamikadibhavyatvanam cha.

(There is also non-existence of भाव *bhava* or thought-activity) due to the operation, subsidence and to the destruction-subsidence and operation of the karma, and of भव्यत्व *bhavyatva*, (i. e., the capacity of becoming liberated.

(Of course the क्षायिक *kshayika*, thought-activity due to a total extinction of karmas, is retained, and also पारिणामिक *Parinamika*, the own natural-activity of the soul i, e, its जीवत्व *Jivatva*, soulness or livingness.)

SUTRA 4

अन्यत्र केवलसम्यक्त्वज्ञानदर्शनसिद्धत्वेभ्य : ॥ ४ ॥

Anyat kevala samyaktvajnana darsana siddhatvebhyah.

Otherwise, there remain सम्यक्त्व perfect-right belief, ज्ञान perfect-right knowledge, दर्शन perfect conation, and सिद्धत्व the state of having accomplished All.

(Perfect conation and perfect knowledge imply perfect power

क्ष also.

SUTRA 5

तदनन्तरमूर्द्ध्वं गच्छन्त्यालोकान्तात् ॥ ५ ॥

Tadanantaamurddhvam gachchhantyalokantat.

After that (liberation from all karmas ;the liberated souls go upward, (right vertically) to the end of लोक *Loka*, (or the Universe).

SUTRA 6 and 7

पूर्वप्रयोगादसंगत्वाद्बन्धच्छेदात्तथागतिपरिणामाच्च ॥ ६ ॥

आविद्धकुलालचक्रवद्व्यपगतलेपालाबुवदेरण्डबीजवदग्निशिखावच्च ॥ ७ ॥

(6th) Purvaprayogadasangatva-dbandhachhedattathagati pavinamachcha.

(7th)Aviddhakulalachakravadvyapagatalepalambuvadekandavijavadagnisikhavachcha.

(This upward motion is due to 4 considerations :)

(1) पूर्वप्रयोगात्, *Purvaprayogata*, (momentum or instinct produced in the soul,) by its previous activity, (directed to the attainment of Liberation) like a potter's wheel (which once set in motion goes on) circling (even when the potter's hand and wand are both taken away.)

(2) असंगत्वात् *Asangatvat*, The non-association or non-existence of the company (which kept it down, i. e. the absence of karmas,) like (an empty) gourd (which) coated with clay (sinks down in water, but the clay) being washed ofr, (it bobs up to the surface again.)

(3) बन्धच्छेदात, *Bandhachchedat*, (On account of) the bondage being broken, like the castor-bean (which flies up at once, when the fruit which kept it in confinement is broken open).

(4) तथागतिपरिणामात, *Tathagatiparinamat*, (Due to its being the soul's) nature to go upwards, like the flames of fire.

SUTRA 8

धर्मास्तिकायाभावात् ॥ ८ ॥

Dharmastikayabhavat.

(But it does not rise higher than the extreme limit to लोक *Loka* or the Universe), because (beyond it there is) the non-existence of धर्मास्तिकाय *Dharmastikaya* or the medium of motion.

SUTRA 9

क्षेत्रकालगतिलिंगतीर्थचारित्रप्रत्येकबुद्धबोधितज्ञानावगाहनान्तरसंख्याल्पबहुत्वतः

साध्याः ॥ ९ ॥

Ksetra kala gati linga tirtha charitra pratyeka buddha bodhita janana vagahanantara samkhyalpa bahutvata sadhyah.

(The Liberated soul) should be considered (with reference to the following.)

1. क्षेत्र Space : (1) The liberation is in its own self.
   (2) The Liberated soul is in सिद्धक्षेत्र *Siddhaksetra*, the place of the Liberated.
   (3) The place of the Liberated. आकाश *Akasa* space.
   (4) The place in its last incarnation, such soul could have been born only in one of the 15 कर्मभूमि *Karmabhumis* in the 2½ द्वीप *Dvipas*,
   (5) The Liberated soul in the 2½ Dvipas may have been in the 15 karma bhumis, but being kid-napped may have been left any where in the 2½ dvipas, from which be attained Liberation. Therefore the place of the Liberated is as big as the 2½ dvipas, i. e. 45 lacs yojanas in diameter.
2. काल, *Kala* Time : (1) Liberation takes place only in one samaya (समय).
   (2) Liberation takes place only when the last incarnation is in the end of the 3rd or in the 4th age of the अवसर्पिणी, *Avasarpini*. But those born in the 4th can attain salvation in the 5th age. And in the. उत्सर्पिणी, *Utsarpini*, in the correspooding agesl
   (3) But in kid-napping from विदेह, *Videhas*, in al ages, as also in the Videhas, from where is Liberation at all times.
3. गति, *Gati*. Condition of Existence :
   (1) Liberated soul *is* in the 5th or सिद्धगति *Siddhagati*.
   (2) Liberated soul comes up only from the human condition of existence.
4. लिंग, *Linga*. Sex:(1) There is no sex in liberated state.
   (2) In the last incarnation, the soul may have

been feminine, masculine or common in thought-actrity or bhavas (भावलिंग) in ascending up to the 9th stage. In the 10th stage there are no such bhavas, but the body must be masculine dravya (द्रव्यलिंग).

5. तीर्थ, *Tirtha.* (1) Liberated soul was a तीर्थंकर, *Tirthankara.*
 (2) ,, ,, was not *a* Tirthankara.

6. चारित्र, *Charitra,* Conduct. According to the particular conduct which led him to Liberation.

7. प्रत्येकबुद्धबोधित, *Pratyeka buddha bodhita.* Where he was led to the path of Liberation by his own intuition or by the preept of another.

8. ज्ञान, *Jnana.* Knowledge. According to the kinds of knowledge which preceded perfect knowledge (केवलज्ञान) They may be 2, 3, or 4 kinds.

9. अवगाहन, Avagahana, Stature, *i. e.* the form and stature of his last body:
 Maximum : 525 धनुष, *Dhanusa*=2100 हाथ, *Haths.*
 Minimum : 3½ Haths.

10. अन्तर *Antara.* Interval. When one or more souls are Liberated, there may be a minimum interval of one समय, *Samaya* a maximum interval of 6 months, before others are Liberated. It the rise of Liberated souls is continuous, it must continue at least for 2 samayas and at most for 8 samayas.

11. संख्या, *Samkhya.* Number :
 (1) Minimum : 1 soul in one samaya.
 Maximum : 108 souls in one samaya.
 (2) In every 6 months, and 8 samayas, 608 souls must be liberated.

12. अल्पबहुत्व *Alpa bahutva.* Quantty, as to more or less :
 (1) More will go from the region of their birth.
 Less will go when kid-napped.
 (2) Less from जम्बूद्वीप *Jambu dvipa.* More fromm धातकीखण्ड, *Dhataki khanda* still more fro पुष्करवर द्वीप *Puskaravara dvipa.*